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"God and the Census"

By Rev. Robert N. McLean, D.D.

CHAPTERS I, II, III and IV—THE CHURCH AND THE COMMUNITY; COMMUNITY BETTERMENT; EDUCATIONAL OPPORTUNITIES; RELIGIOUS EDUCATION.

Reviewed by Mrs. Haidee Ewing Rankin, Baldwin, Kansas.

IN 1930 our Government took its fifteenth census, revealing an appalling array of figures. According to interest are these figures very much alive or very cold in death. To our Government they pulsate with life and are made the basis of study for planning new and better things for America. Dr. McLean says, "A census is far more than the mere counting of noses. While it charts the population increase of towns and cities, it also indicates the development of national and per capita wealth; measures the growth of industry; reveals the rise and fall in land values; shows the sort of house in which people live in both city and country districts; traces the movements of people from town to city; pictures the advances in public education. . . . The census is our barometer of national progress." But the real census is incomplete. "Something unseen lies behind growth in population, behind all visible evidences of enrichment in community life. Figures do not gauge the people's estimate of right and wrong, nor do they measure the forces of kindliness, of good-will, of love, without which no community, no nation can long endure. . . . We have learned to count everybody but God."

During the same year that the Government was taking the census, another momentous event occurred. Under the auspices of the Federal Council of Churches of Christ in America, the Home Missions Council and the Council of Women for Home Missions, there was held in Washington, D. .C., a North American Home Missions Congress which was composed of eight hundred delegates representing thirty denominations of Canada and the United States. The membership of this great Congress, the first of its kind, was composed of

"students of one of the most complex pieces of missionary work in the world, in a continent filled with peoples from all lands, with their social, economic and civic activities still evolving in a country with the greatest wealth in hand and still greater wealth in prospect, of any nation in the world. . . . Students to devise ways and means for reaching with the gospel the peoples of neglected areas both new and old." A Congress studying ways and means of having God "counted" in America. All communities, whether new or old, in our country have not yet been reached with spiritual influences. The Home Mission field in America has leaped the bounds of geography and new frontiers are before us—"the realm of education, and tangled maze of misunderstanding where race meets race, social relations, the business world—vast areas where Christ is not heeded. . . . Here must go the emissaries of the Cross; here, when the census is taken, God must be counted." If only we could realize that the frontier is not afar off but right at hand, "wherever human needs exist, and that every Christian should consider himself a home missionary and meet the needs of the 'new frontier'"! That is the aim of the text, "To create interest in discovering America all over again."

THE CHURCH AND THE COMMUNITY

Dr. McLean was born in Chile, where his parents were missionaries for six years. Broken health compelled the family to return home and their introduction to the home mission field is graphically described by the author of our text. Restored health spelled an acceptance of an appointment as home missionary in Grants Pass. Then followed a long trip behind Blaine and Logan, named for the two defeated presidential candidates, the approach to the top of the mountain range accompanied by the wondering of what might be beyond, the anticipation of actually seeing for the first time a railroad, the summit of the range reached and Rogue River with its valley before them. What did the lad think of it all? "The grass was the same green, and the sky the same blue. It was all disappointing. I was like the bear; the other side of the mountain was all that I could see." Foothills were passed and the low-lands reached, a few farms could be seen. About dusk the long looked for railroad appeared but was not even recognized, "just two lines of steel bound together by sticks of wood, not unlike the cordwood with which we fed our open fires on the shores of Klamath Lake. To my mind at that moment that railroad had been much over-advertised." The night was spent at the farm of Father Williams. He stood at the gate with a welcome, Father Williams an old missionary, withered and bent but "with a light in his eye that could never be put out", a missionary who after years of preaching up and down the valley was waiting for some one younger to seize the torch and hold it high. Another day and Grants Pass was reached, the goal for which so many miles had been traveled. "Where two streets crossed, beat the very heart of the town. On one corner, with its hitching-post in front, was the post-office. Across the street a big purple

bowl with its pestle announced a drug store. Diagonally across from the postoffice was the general merchandise store, while the fourth corner lot was improved only with a sign which announced it was for sale." The newly arrived missionary family made the population of the village reach five hundred and six. After the railroad came, a "boom" set in; the First National Bank of South Oregon appeared, also a new opera house, a new school building and saloons—"two for every enterprise that was begun".

Religious services were first held in the county court house, soon opportunities of testimony and service were found in places not far away, Merlin, Applegate, Jump-off Joe, Louse Creek, Hugo and Woodville, each struggling to become a town. Grants Pass like all new communities developed community pride and hailed with joy each new enterprise and welcomed each new family, counted every thing valuable which would add to the glory of the home town. "It was the business of home missions in that frontier town to see that God was counted too." "The community was plastic, responsive, its thought-bents were taking shape", but there were not resources present that were necessary for putting on the kind of religious program that would mould community character. "And the story of Grants Pass is like the story of a thousand communities, West and East, where home missionaries, backed by Christian people in other more settled places, have lived and labored."

Dr. McLean leaves the Pacific Northwest and tells of a church in the far east, New Jersey, which had counted for God for two centuries. The church was a rural church of wood, painted white and set in a grove of elms. Near by were the stones which marked the resting places of "those who had lived their lives, either for good or evil, in the community the church served". The two-hundredth anniversary of the founding of the church was being celebrated. People came for miles to be present. The church was full of people. The portrait of one who had ministered for forty years was hung near the pulpit; some told of fathers, grandfathers and even great-grandfathers who had lived in that community. "It was just a place where two roads met and where two centuries ago somebody had thought that there would some day be a town. There had been no counting of stores, banks and factories, and not much counting of people, as the years rolled by; but it seems that through the presence of that little church there had been most remarkable counting of God."

We are all familiar with the story of the acquisition of new territory by our country and of how men and women took but little and gave themselves and their all to establish new homes and to help make the nation great. "The story of the advance of the flag to the Pacific Ocean is an epic. Tragic and sad as it is, the pioneers took with them "the peculiar vices and evils that characterize a new community. The story of home missions is the story of how the church has sent representatives to combat those vices and to emphasize the principles of Christ at a time when the community character was

being formed. . . . It is when concrete is plastic that its form must be determined."

Dr. McLean presents John Mason Peck and his work as an illustration of the home missionary whose field included many communities and whose boundaries were those of Missouri. John Mason Peck was born in Connecticut, a state which furnished a number of distinguished pioneers in the home mission field. Soon after his conversion Peck considered work in a foreign field but the Louisiana Purchase revealed to him a great field for service right at hand. He said, "A large part of the American continent is also enveloped in darkness. Yes, under the immediate government of the United States there is an open field for missionary labor." He entered the "door opened". It was difficult for the church to be convinced that its home missionary effort did not extend farther than the aiding of weak churches but "the vision of the new field nevertheless triumphed, and Peck was commissioned as a missionary to begin work in St. Louis and the surrounding territory."

After a journey of one month the Peck family crossed Pennsylvania and the Allegheny Mountains, three weeks more saw them across Ohio. After some delays St. Louis was reached, a typical Western boom town, with no hotels, only one story frame houses, plenty of saloons and gambling places and a people who boasted that "the Christian Sabbath never crossed and never should cross the Mississippi." What did Peck do? He rented a small store room where he and his wife taught any children who would come, be they free or slave, and in this same building held Sabbath services, worship and school. From St. Louis as a center Peck and his students travelled over the entire state of Missouri, establishing Sabbath Schools and Bible Societies and organizing congregations when, through preaching and teaching they seemed prepared for it. He published a religious paper and founded a theological seminary. For forty years he gave his life for the development of communities in Missouri and it was said of him that "no other pioneer did more to guide the thoughts, mould the manners, and form the institutions of the West." All home mission effort means a struggle but "Getting God counted in a community is never accomplished without a struggle."

COMMUNITY BETTERMENT

From a fund of experience as a home missionary's son, our author draws an illustration that occurred in Grants Pass when he was but a lad of ten years.

Li Wong, the Chinese laundryman of the village, seldom left his work but when it was necessary for him to go on an errand down the street he was often insulted. He recognized the tone if not all of the words spoken to him. He could not understand why the people of the town hated him and all the Chinese who were working on the new railroad. No one seemed to want to do washing *except* the Chinese. One evening while tying up a bundle he suddenly found himself flung against the wall, the collars and shirts flying in every direction. Lighting a candle he discovered the front wall had fallen in and every

pane of glass was broken. The next morning the preacher's son, a lad of ten years, went with others to survey the wrecked house and there learned for the first time that "this is a white man's country, and that any foreigner who comes to take a white man's work while honest Americans are out of jobs ought to be run out of the country." And Li Wong had only Chinese competition for his job! The noon lunch hour at home revealed much to the boy too. His father had already started a subscription to rebuild Li Wong's house and showed the boy what a despicable deed had been done.

An anonymous letter addressed to the missionary showed what a spirit prevailed. The writers received a forceful reply from the preacher the following Sabbath night and the sermon was much discussed in unusual places. The preacher challenged the lawless element of the community. The result? Community betterment? Listen.

"For months the law-abiding residents had been discussing the situation and the attack on the laundryman's house seemed to bring things to a head. Prostitution had been flaunting itself openly, while every billiard-hall and many of the barber shops were gambling dens. And the saloons—there seemed to be two saloons for every legitimate store, and all of them doing a thriving business. The church had been long enough on the job to have crystallized the law-abiding sentiment of the town, and any number of strong business men openly backed my father in the stand he had taken. In his sermon that second Sunday night notice was served that the laws were to be enforced; if the officials sworn to support the law were unable or unwilling to keep faith with the people, the people were to see that they were replaced." The Li Wong bomb was the first shot in "a local war for civic righteousness", a war that was not won in a day or a year. Every church in a pioneer community has to make a fight for betterment. All pastors may not pursue such a course of warfare as did Dr. McLean's father, for different occasions demand different campaigns. But "the church by its teaching and its idealism must so mould public opinion that standards of righteous living shall be a positive, aggressive force. Otherwise the church will nullify its own work. It is the business of the church to stand for spiritual realities —to get God counted in the community; and this cannot be done while organized forces of evil are pulling the other way."

No institution in the country has done more to undermine the message and mission of the church than has the liquor traffic. The Eighteenth Amendment was passed with great rejoicing among Christian citizens but unfortunately "the church committed the error of thinking the battle was won when in reality it had just begun. Law always depends upon public opinion for its final authority, and it is certainly the business of the church to form public opinion. . . . Thinking herself secure behind the bulwark of the constitutional amendment, she has permitted the forces of evil to remould the public opinion which it took her *a century* to form." The church must meet the challenge of the forces of evil. That

the church is awake to the importance of this outstanding reform is evidenced by a resolution passed by the Congress of Home Missions which represented more than 23,000,000 members and adherents of churches in Canada and the United States. The Congress "does hereby formally and unreservedly reaffirm its approval of and commitment to the Eighteenth Amendment. . . We urge our people to loyally observe this amendment. . . and to earnestly and sympathetically support the enforcement of the laws which support this amendment. . . . We recommend the organization of a general educational campaign by all churches that our children and young people may be thoroughly instructed in regard to all of the important and far-reaching principles involved in this great temperance reform." Linked with the *liquor traffic* are many evils and vices and the *undermining of law*. Dr. McLean says, "Democracy crumbles when people begin to decide for themselves which laws they shall break and which laws they shall obey. . . At present the whole business of lawlessness has been put upon a highly organized basis. Perhaps in no civilized country except the United States would it be possible for notorious gangsters to build up immense fortunes with immunity, simply because the immense revenues of the business they conduct in violation of the law permit them to pervert justice on a large scale." The church touches the community, the church's business is to take a stand for community betterment, by aggression, when conditions so direct, and by moulding public opinion at all times. This was the mission of the pioneer church and it is that of the church of today.

EDUCATIONAL OPPORTUNITIES

There is another problem that the pioneer missionary faced and it is no stranger to the home missionary or to the church today—the problem of illiteracy. Dr. McLean says in our text, "It did no good to distribute tracts or to sell Bibles that could not be read. Very soon these missionaries began to write to their Boards back East, asking that mission schools be opened to help them in their work. They felt that they could not get God counted in these forgotten communities of the mountains unless the darkness could be driven from the minds of the people." Our text presents three very telling illustrations of pioneer schools and pioneer teachers.

Maggie Fleming came from Ohio to be a mission school teacher in New Mexico. She was seated in a big lumber wagon by the side of the minister who had purchased supplies for her at Las Vegas. They were bumping over the rough road when Mr. Phillips remarked, "The school will make all the difference in the world. You have no idea of the ignorance of the people. Hardly an adult can read, and the children are like wild things. But they are all anxious to learn. I rather imagine that you will find many men and women wanting to be enrolled in your classes."

Maggie Fleming was fascinated by the flat-roofed adobe houses festooned with strings of drying red peppers, by seeing a woman plastering with her bare hands a fresh coat of mud

on an adobe house, by watching men at their work threshing out grain with a herd of mountain goats in the center of an adobe floor. The journey was drawing to a close when she saw her destination ahead, Agua Negra, "houses strung along each side of the road, as if too lazy to arrange themselves in a more orderly fashion" and the inhabitants thereof waiting to greet her.

Miss Fleming held her school in the church which was a little adobe storeroom with one door and one window, an adobe floor, and a sod roof upon which grass was growing. Mr. Phillips was right for grown people did want to come to school, so a night school was well patronized until toward spring when the call of the seed time and harvest took not only the adults from the school but the children as well.

Religious rites also interfered with the work of teaching. For forty days the members of the order of the Penitentes fasted in the mountains in imitation of Christ and during holy week the procession was made to Golgotha. Thursday night the cross bearer headed the procession and was followed by the torchbearers and the flagelantes beating themselves with whips until at length Golgotha was reached and the crossbearer tied to the cross. Ignorance and superstition go hand in hand. Miss Fleming and her school were needed and are needed yet in many isolated places. "It would be hard to weigh the contribution mission schools have made to the life of New Mexico. . . They have acted as a spur to the erection of a more adequate system of public instruction; and usually the church, as soon as the community has shown itself able to handle its own educational problem, has withdrawn and closed its school."

The second illustration is from Magote just over the New Mexico line in Colorado. Dr. McLean visited this school and after forty boys and girls had trudged off in the snow at the close of the day he discussed the future of the school with Mollie Clements, the teacher. This involved such questions as "Was it needed in the community? Had it accomplished its purpose? Was the public school adequate to meet the needs? Should the mission school be closed?" "Mollie Clements, during her quarter of a century of service, had written her character and the character of Christ into the lives of the people among whom she had labored." From such community schools have sprung higher institutions of learning.

In Texas a group of Negroes knew their churches would never prosper without a better trained leadership and this meant a college. Their resources were prayer and their own scant savings. They used both. The value of their prayer cannot be estimated but they saved $800—the nucleus of the Jarvis Christian Institute, an institution which now comprises an elementary school, high school and a junior college. In Texas alone there are about 230,000 Negroes and 10,000 of these live within seventy-five miles of this institution.

But Dr. McLean says, "Inexorably, no matter how good they are, mission schools have to face continually the question of termination of their work. . . . Sometimes the very success of the mission school shortens its life. . . . There is a certain point in the de-

velopment of any community when the mission school which was once a great asset becomes a liability. State aid in education is usually made available upon the pupil-enrollment basis; and if a mission school is drawing a considerable number of children by reasons of the advantages it has to offer, the public school is not able to draw as heavily upon state funds and consequently is hampered in its work."

A word from our own Dr. J. A. Cotton on the advisability of closing mission schools, for we, too, are facing that problem. In the *Christian Union Herald,* he says, "We have often been asked if it is now about time for the United Presbyterian church to withdraw its work from the South as the states are making ample provision for the education of the Negro race. A few figures will answer this for you. . . . It can be truthfully said that North Carolina is among the states which offer the best opportunity to the Negro. But in the year 1929-1930 North Carolina spent about $29 per capita for white education and about $11 per capita for Negro education. In my own county the average value of school property for white children is $214 and for colored children less than $20. In South Carolina the white male teachers receive on the average $138 per month and the average for the colored male teacher is $34. If, then, the Negro is to have anything like an equal opportunity for an education his help must come from some other place than the funds of the state. . . . Church schools are needed to train men and women of the Negro race to preach the gospel of Christ. . . . Not half of the ministers in North Carolina have had any high school training and not over 15 per cent have any training above the high school and the ministers of North Carolina are above the average ministers of the South." Dr. Cotton feels that schools for the religious training of the Negro are needed even more than for the white race. "The State of Illinois makes provision for the education of her sons and daughters but Monmouth College is needed", is another argument Dr. Cotton presented.

Dr. McLean thinks that when the time comes, the mission schools should be ready to close their doors for the good of the whole community. But, he adds, "The educational task of the church will not be completed, however, with the closing of its missionary schools. Ever broadening avenues of service are open to it, for *the church itself is a school.*"

RELIGIOUS EDUCATION

The church is a school and to it is committed the training of the young given to its care.. The first Sabbath School started by Robert Raikes in 1780 in England met with opposition but the system seems to have flourished under the experience. Such strides have been made that religious education has become an outstanding feature of the work of the church. It is a phase of home mission work for it is the means of reaching unoccupied areas with the teachings of Christ—and yet religious education itself is one of our largest unoccupied fields. The church is just entering upon it in real earnest. It is giving religious instruction to millions of children who would otherwise be

without it but hardly 50 per cent of the children of America are being reached by any religious body. As a means of reaching that 50 per cent the Vacation Bible School movement developed. The school usually has morning and afternoon sessions for five days each week and continues four to six weeks during the summer vacation of the public schools. The schools are open to all children in all communities, urban or rural. The city proves the most fertile field. One church reports 1,200 such schools in neglected districts with an enrollment of 90,000 children. Such schools prove recruiting stations for the regular Sabbath School and also for the church. Another popular method of extending religious education is the Week-day Church School, "a plan whereby the church and public school co-operate in the endeavor to give a more complete education to a child, integrating religious training with general training. Classes are often held in school buildings but are in no wise organically related to the school. The world is the field. America is our homeland. "They made me the keeper of the vineyards; but mine own vine-yard have I not kept."

"To every man there openeth
A Way, and Ways and a Way.
And the High Soul climbs the High Way
And the Low Soul gropes the low.
And in between on misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go."

—John Oxenham.

SUGGESTIONS FOR THE UNITED MISSION STUDY HOUR

Among a few plans suggested in the Manual are found the two following:

I. Divide your organization into committees called Investigators, who shall gather facts and report the same to the meeting for which the committee is responsible. Each Committee should assign topics to each Investigator who becomes the spokesman for that topic. Each Investigator should (a) Discover facts accurately and thoroughly through the pastor, officers of the church and other organizations within the church, teachers, libraries, newspapers, religious publications and personal observation. (b) Publish these facts clearly and widely through posters, charts, maps, bulletin boards and announcements. (c) Follow up the investigations with the presentation of some definite, carefully planned project based on the discoveries.

II. Same as Plan I but using individuals instead of Committees or groups as Investigators.

Since the text is one prepared for young people, more mature groups might profitably engage in more detailed discussion of subjects suggested by it. Informal discussions led by a well prepared and capable leader who "holds to the general outline of the text" are very interesting and often lead to practical applications.

As but three studies are to be given this year perhaps a following of a Questionnaire conducted by a good leader able to "link up" points would accomplish the most in the limited time.

In any plan used every society should have two maps which should be *used* in each study hour; the poster map from the North American Home Missions Congress which can be ordered for 10 cents from the Home Mission Council, 105 E. 22nd St., New York City, and an outline map of North America for recording the

fields representing different phases of home mission work, for locating our own home missions and for locating *your own* church as the *pivotal point* from which *you* contribute and work.

CAN YOU ANSWER?

1. What information does the U. S. census give? What does it not give?
2. Can you tell of the mission work in Grants Pass? In Missouri?
3. 90 per cent of all churches began as home mission projects. Is yours one of the 90 per cent? Is it a paying investment? Why? Or why not?
4. What is your community doing for your church and what is your church doing for your community?
5. How many members has your church? What is the average attendance at different services? Why?
6. Can you tell the story of Li Wong and its meaning? Can you give from your experience a similar story?
7. What is the history of the church on the liquor question? Can you refute "wild arguments" being used against the Eighteenth Amendment?
8. Is there educational work against alcoholism being carried on in your schools? If not, why not make it a project?
9. Can you tell the story of Maggie Fleming? Of Mollie Clements? What does each illustrate?
10. Why was the Jarvis Christian Institute used as an illustration in the text?
11. Why do mission schools withdraw in favor of public schools?
12. What does Dr. Cotton say about it?
13. Can you tell of the development of the Sabbath School from its origin to the present day?
14. Locate our mission schools and discover how much your church and congregation is contributing to them.

"Pioneer Days of the Church in the Northwest"

AN ADDRESS AT THE W. G. M. S. CONVENTION, EVERETT, WASH., JUNE 22, 1931

By Mrs. L. E. Hamilton, Albany, Oregon.

ALMOST gone from our Western gardens is the fragrance of the Mission Rose. The Mission Rose was propagated by an early missionary from a dried bud found among mementoes of her old home. Often seen in our front yards in the Sixties it has largely disappeared. But the culturist is seeking it again! (Portland, the Rose City, is advertising for it.) And we are revaluing all that belonged to pioneer days. Someone has said, "God gave us memory that we might have roses in December." There are those today who taboo reminiscence and do not even care for history, but David, in the exigencies of his life, remembered the years of God's right hand. And trite as it may seem, it is still true, that "lives of great men all remind us we can make our lives sublime, And departing leave behind us footprints on the sands of time". Not for the sake of our footsteps, but that some one passing through untried pathways, seeing may take heart again.

Maybe we shall not be able to tell the story of the Pioneer days of the Church in the Northwest as you would like it, or as we would desire to present it to you—your speaker can not say "after long historical re-

search"—so let it be in the more old-fashioned and informal way—just "Once upon a time".

In the middle years of the Nineteenth Century, when our ancestors left their homes in the East to become pioneers in the West, this (where we now stand—Everett, Washington) was for the most part the forest primeval from Alaska to the border of California. God's first temples were thickly set—their heavenward pointing spires beautiful and majestic. Snow-capped mountain ranges skirted the horizon of every one of these lovely, quiet, flower bedecked valleys—mighty rivers ran to the sea, and the land was potential.

THE ABORIGINES

Indian tribes differing somewhat in characteristics and language, semi-nomadic in habit, had, as historians say, "roamed these forests for centuries," living largely upon the bounty of nature (and it was indeed bountiful)—worshipping a Great Spirit with rude pagan rights, but developing little, if any, of what we would call civilization. No monuments such as belong to the Aztec or many of the South American tribes remain. But the interesting and descriptive names given to the rivers, mountains and localities by the aborigines have been in most cases retained from Multnomah to Klamath.

The Indian, and all that concerns him, is a long, long trail that goes a winding from Narragansett Bay to Puget Sound, fraught with tragedy, and still fraught with many problems difficult of solution, both for the conquered and the conquering races.

NEW INFLUENCES

However, the course of Empire was inevitably taking its way westward. Strong English influence had for a long time been established to the North of us, in the Hudson Bay Company traders and adventurers, both English and French. The ocean to the West, during the past century, had been largely a Spanish main—and the lands to the South taken in the name of the Spanish crown and the Roman see. The cities of California from San Francisco to San Diego bear as we know, euphonious Spanish names given them by the Padres who founded there the many early Catholic missions. But in the providence of God other influences were also moving westward—a more purely American type of men and women had their faces set thitherward. Under the covered wagon taking the long journey across our country or coming by the perilous way of the Panama or the cape were those in whose hearts and minds was the faith of our fathers.

EARLY MISSIONARIES

The early well known missionaries of the Presbyterian, Methodist, Congregationalist and Baptist churches blazed the trail. The Whitman's and their co-workers gave to the Northwest the blood of the martyrs, which is ever the seed of the Church. And the lives of Jason Lee and Ann Pittman is only another romance of Missions to be well compared to that of Adoniram Judson and Ann of Ava in far-away Burma. The David Brainerds and John Elliots of the West were seeking the salvation of the Indian—and through their efforts

GRAVES OF DR. AND MRS. WHITMAN, WALLA WALLA, WASH., WHOSE LIVES WERE GIVEN THAT GOD MIGHT BE COUNTED IN THE NORTHWEST

God has saved a remnant of that race. How often God has to save by remnants. This remnant is said to be increasing and promises to be the glory of the race to which they belong.

It was Abraham Lincoln who appointed Captain John Smith, a member of our Willamette church, as Indian agent at Warm Springs, who is said to have been one of the best agents of the West. Out of this grew our mission at Warm Springs.

With the advancement of the American frontier the Oregon country came in time, under the sovereignty of the United States. The winning of Oregon for our country is an historical tale of much interest but cannot be followed in a sketch like this.

OUR OWN PIONEERS

However, among the builders of the West in State and Church were the missionaries of the old Associate and Associate Reformed Churches, out of the union of which grew the United Presbyterian Church.

In many scattered groups the people of this faith first settled in the Willamette Valley along the banks of the Willamette and Calapooia Rivers, and time has proven that they were a people to whom the interests of Home, Church, School and an orderly form of government were paramount, and to these basic institutions they gave a ready, consecrated and efficient service.

Their earlier homes were mostly log cabins, built on the old donation land claims, but having an atmosphere of true Christian culture. Read again "The Cotter's Saturday Night" and get a glimpse of the picture. To be sure there were hardships and privations.

News from their old homes was

months in reaching them. But the Bible was in the hands, on the shelf or table—and the child born there had his or her name inscribed on the leaf between the leather bindings. The ideals of these dear parents were high and noble, far from communistic, and they were building for the future better than they knew.

Beside the Bible was often the Confession of Faith, the longer and shorter catechisms, Pilgrim's Progress, and by way of lighter reading a chance copy of Robinson Crusoe. —thus forming quite a nucleus of our people.

Thomas Kendall, their one pastor, was of heroic mould— tall and slender in figure, but little daunted by difficulties. He did a work among these people similar to that of the old "Circuit Riders".

He was born near Xenia, Greene County, Ohio, April 14, 1809, of historic parentage. He graduated at Jefferson College in 1830—from Canonsburg Seminary January 26, 1834. He held several pastorates in

The Covered Wagon of Pioneer days carried not only the brave men, women and children to the frontier but carried also the Gospel and all the high ideals of Christianity to the wilds of America.

Quite a sure index to character are the books we read.

THOMAS SIMPSON KENDALL

The first minister of our Church, Rev. Thomas Simpson Kendall, arrived in Oregon in 1845 in company with a number of others, some of them members of the Associate, and others of the Associate Reformed Church. A part of this group took up claims near Shedd and Oakville, while others settled up nearer the foothills in the vicinity of Brownsville—most of these came from near Monmouth, Illinois,—others came in 1846 and settled in the same localities the East and began preaching at once upon his arrival in Oregon, going long distances over rough and muddy roads on horseback, fording swollen streams, often taking his two little daughters with him, for Mrs. Kendall's death had not deterred him from coming to Oregon where he felt he was called. The people came also on these primitive roads, bringing their lunches, often sitting on rough benches for two hours in the morning and again in the afternoon, not, says his granddaughter, Mary McWilliams, to listen to a finished essay or a literary effort, but to the great, the terrible truth of the Bible. One of

the pioneer mothers, familiarly known as "Grandma Hamilton", however, cared for little Julia and Miranda while Dr. Kendall was in California in the mines where he succeeded in getting much needed funds to make a home for them on the donation land claim which he had taken.

He returned in 1850 and in July of that year organized the Associate Reformed Church, the Congregation at Willamette, which church we know, still remains a great influence for good in all that part of Oregon.

Dr. Kendall's body lies, at his request, with his head on the spot where his pulpit stood.

Grandma Hamilton, grandmother of Mrs. Ada Dunlap and the Acheson boys of our Egyptian Mission, was a typical pioneer mother. "No own mother", said Miranda Kendall, "could have cared for us more tenderly."

The Church of the West owes much to these pioneer mothers whose homes were often mission center, school, orphan asylum and wayside inn for the wayfarer. One, whom we knew well, a graduate of an Ohio female seminary, coming as a bride with her trunk filled with hand-made linens, was able also to teach her children the languages out on the donation land claim.

WILSON BLAIN AND THE UNION

In 1848 Rev. Wilson Blain was sent out by the Associate Reformed Church to minister to these scattered people.

Dr. Kendall having started to California just before the arrival of Rev. Blain, there was again, for the time, but one minister of our faith in all the territory. His was a notable ministry.

In 1849 the Synod of the Associate Presbyterian Church also decided to establish a mission in Oregon. Two men were chosen for the work—Rev. Jas. P. Miller and Rev. S. G. Irvine. The former arrived in Oregon in June 1851 and the latter in October of that year.

Rev. Miller located at Albany and Rev. Irvine settled on a homestead near the old Willamette Church at Oakville, where he was pastor for a number of years.

Almost immediately upon the arrival of Rev. Miller and Rev. Irvine the subject of the union of the two churches began to be agitated and the work was carried on so successfully that on October 20, 1852, the union was effected and the United Presbyterian Church of Oregon was created.

The importance of the union and the high esteem in which these Brethern and their associates are still held is indicated by an editorial which appeared in our leading newspaper, *The Oregonian*, at the time of the death of Rev. Blain's oldest son, Leighton E. Blain.

The Editorial says:

"Leighton E. Blain, who died recently at Albany, was distinguished for a number of exceptional historical associations. As a boy of eight he was employed as a carrier by the first newspaper printed in the Oregon Country, the *Oregon Spectator*, of which his father was then editor. He was the son of a famous preacher whose name is indissolubly linked with a religious achievement having broadly national results.

"The name of the Rev. Wilson

Blain, father of Leighton E. Blain, recalls the union of two branches of Presbyterianism. Sent as a missionary to Oregon by the Synod of the Associate Reformed Presbyterian church, he first located at Linn City, then a rival of Oregon City and Portland, and early in 1851, after a year as editor of the *Oregon Spectator* in addition to local pastoral duties, organized the Associate Reformed congregation at Union Point. Meanwhile the synod of the Associate Presbyterian church had sent the Rev. S. G. Irvine and the Rev. James P. Miller as missionaries to Oregon. These two are also cherished names in the religious annals of the northwest.

"The movement for union of the two ecclesiastical bodies is interesting not only for its own sake but because of its implications. The incentive, in the words of the church historian, 'was the fewness of the brethren.' 'We cannot remain separate,' said the Rev. Mr. Irvine in an appeal to the Associate Synod; 'it is our ecclesiastical death if you demand it.' The reply was noncommittal, but not unsatisfactory: 'If you cannot, you cannot; and we authorize you to act as the Lord gives you light.' The terms of union, drafted by Wilson Blain and James P. Miller seventy-five years ago last February, (now nearly eighty years), are still suggestive.

"The anniversary of formal adoption of this compact, which was done at the Blain homestead, will occur on October 20th next. It is a noteworthy date, not only in the history of Oregon, but in the annals of sectarian amity.

"There is perhaps no more serviceable model of its kind than the Blain-Miller agreement of 1852, with its allusion to 'differences' which 'ought to be made matters of forbearance,' nor a pleasanter duty than that of recording its fruitful consequences."

Surely an outstanding example of Christian comity in service was the way in which these ministers worked with their presbyteries and synods for the good of all.

NEW RECRUITS

In 1852 almost immediately after the union, the church at Albany was organized by Rev. Jas. P. Miller. This congregation being the first organized under the name "United Presbyterian". Rev. Miller, a man of unusual ability, was recognized as one of the leading divines of his denomination and the coming of Rev. Miller and his family to Albany gave much impetus to the work in that locality. But in 1854 the Albany church suffered a severe loss in the death of Rev. Miller, who lost his life in a steamboat explosion at Canemah in April of that year. His remains were buried in the City Cemetery at Albany.

The roll call of the Presbytery also included the Rev. Jeremiah Dick, Jas. Worth and S. D. Gager and later in 1853 the Rev. John E. Hannon was admitted from the Associate Reformed Presbyterian Church of Indiana and David Thompson, father of Anna Y. Thompson, from the Associate Reformed of Chartiers, Pennsylvania, sent as a missionary to Washington Territory. No more were added until 1858.

The amount of work accomplished by these devoted followers of Christ up to the time of the Union was al-

most incredible. For notwithstanding the primitive modes and difficulties of travel they spread the gospel of salvation almost from the California line to the border of British Columbia and it is probable, that it was to these efforts of the early ministers of our own communion and others that the early white settlers of the West were kept largely, an evangelized people, and so representative of the civilization from which they came.

And all this was supplemented by the schools they taught for the children of the settler in their homes or the rude school houses of the day. The training in music given at old Willamette is still felt and heard in many of our churches.

S. G. IRVINE

Dr. Irvine took a marked interest in all educational affairs. Albany College owes much to his influence.

"A man of singular integrity," said Dr. Geary (that grand old man of the Presbyterian church), who was closely associated with him in college work; "A true preacher of the Gospel of Christ—not only in the pulpit, but by the wayside," said another; "He is what I call a Christian", said the man of the street.

In the councils of the Church, on the coast and in the east, his advice was often sought, and for us to whom he was pastor, friend and counselor for almost forty years, what Dr. Irvine said settled almost any mooted question. When we were organizing our first young people's society some wanted the name Y. P. U., others, C. E. "Well", said Dr. Irvine, "Why not use both names—Y. P. U. of C. E."? —and everybody was happy. And soon our beloved pastor preached a sermon not soon forgotten—"I have no greater joy than to hear that my children walk in truth."

OTHER GREAT LEADERS

But soon after the consummation of the union of the churches in the East, and our country had somewhat recovered from the effects of the Civil War, others began to come, sent out by the assemblies. Dr. Owen and Dr. A. J. Wallace—among the honored early pastors—Rev. A. M. Acheson, Rev. T. J. Wilson, Dr. H. F. Wallace, in Oregon, Dr. J. C. Alter in both Washington and Oregon—then Dr. Hayes, Dr. Kirkpatrick, Dr. Spalding and others in Washington and Idaho. But with the seventies the pioneer days are passing and "time would fail me."

In the background of the picture still stands Willamette. The little white church among the Oaks. How far that little candle throws her light! *Still* shining like a good deed in a wicked world!

Then Shedd, Albany and our Portland churches, five of them. And here we are in the great basin of the Pacific, thirty-seven pastors and five thousand people teaching and preaching the word of God—salvation by Jesus Christ; and we trust to be, so long as God shall give us life, a pioneering people to the ends of the Earth, with those who send and those who go.

"How shall the tale of the west be told?
Who will write it in letters of gold?
Where is the one whose magic pen
Shall make its heroes live again?"

"Listening In"

QUIET HOUR MEDITATION W. G. M. S. CONVENTION, EVERETT, WASH., JUNE 23, 1931

By Miss Gertrude Blair, Seattle, Washington.

"THEN they that feared the Lord spake often one to another and the Lord hearkened and heard."—Malachi 3:16.

The name "Lord of Hosts" more literally translated "Jehovah of Battles" occurs twenty-four times in this short book. Amid the smoke of the ages-long conflict between good and evil which moved heaven and rent the earth, He is ever present as Jehovah Jesus, "The great Shepherd of the sheep", "the Majesty on High", "the Great and Terrible Strong One".

But at this juncture Jehovah Jesus commanded silence in heaven, suspended the hallelujahs and amens before the throne, adjourned the councils of eternity, dialed W O R L D, and concentrated on the prayer-meeting huddled in a corner of the ruined wall of old Jerusalem. He hearkened, He stretched towards, bowed down His ear, heard and caught the words. They must be precious to Him, these that fear His name and their sayings.

And who are these who fear Him? How may they be known? Well, they are the people who have worn Bibles, the Bibles that bear the marks of much fingering, the Bibles that are searched eagerly over and over again, and the truths therein run down as the hunter and the dogs run down the game. They are mulled over, compared, pondered and studied. Voyages of discovery are entered upon and many new things are found out that satisfy curiosity and feed faith. The readers are the people with red knees and engraved foreheads. "And His name shall be in their foreheads."

In their speaking together they that feared the Lord lamented and confessed. They came burdened with the sins of the restored remnants of their nation. "Hear thou in heaven, thy dwelling place. When thou hearest forgive the people that have sinned against Thee and all their transgressions and give them compassion, for they be thy people and thine inheritance."

They claimed the promises in full, stretching their faith to the limitless, for "He keepeth covenant and mercy;" "For His great love wherewith He loved us:" "We delight to fear thy name;" "We know whom we have believed and that he is able to keep that which we have committed unto Him against that day." "In all things giving thanks;" "Rejoice;" "Again I say rejoice;" "Rejoice evermore."

And Jehovah Jesus remembered His hope from away back in the eternities when He called His saints into the destiny marked out for them which throughout the ages of ages will be the riches of the glory of his own inheritance in these same saints.

The Creator of the riches of the universe, He who owns the cattle on a thousand hills, whose are the mines of precious stones, the wealth of the east, the stores of hidden treasure in the snow and ice, in the tropics, in the secret places of the sea and be-

neath,—and whose is the perfect knowledge of the use of them all—is looking forward to and anticipating an inheritance that will surpass them all in glory, His peculiar treasure bought with His blood, His jewels kept in the treasure chest of His own right hand.

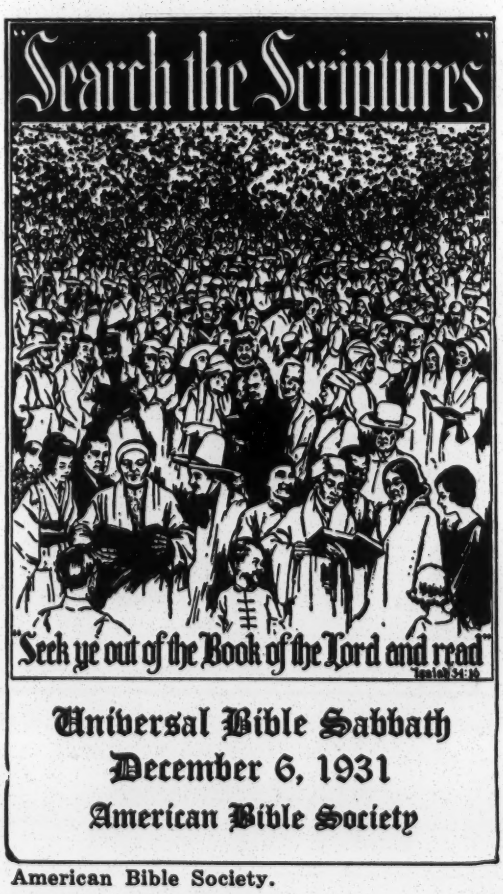
Each prayer is a grain of incense accumulating grain after grain in heaven to be mingled at a future day with fire from off the altar in a golden censer and cast into the earth.

The burden of all the prayers of all the saints of all time has been "Thy Kingdom Come!"

"Searching the Scriptures"

By Rev. George Wm. Brown,
General Secretary of the American Bible Society.

"SEARCHING the Scriptures" is the theme for Universal Bible Sabbath which occurs this year on Sabbath, December 6.


Search the Scriptures
"Seek ye out of the Book of the Lord and read"
Universal Bible Sabbath
December 6, 1931
American Bible Society

American Bible Society.

Amid the discouraging conditions confronting the world today thoughtful Christians are turning hopefully to every available source of comfort and guidance. It is the conviction of the American Bible Society that for the present distressing world situation the messages of Scripture have a significance never previously paralleled. Today apathetic leaders need the stirring stinging challenges of the prophets of the eighth century B. C. Today the distressing over-burdened masses need the comforting reassuring promises which illumine every page of Holy Writ. Today all sorts and conditions of men need the steadying and stimulating words of Jesus found on the pages of the New Testament.

With this conviction of the contribution which the Scriptures can make to the needs of the hour the American Bible Society has prepared helpful material to be used in the observance of Universal Bible Sabbath. To over 80,000 pastors throughout the United States the Society has mailed copies of a message prepared by the Rev. Charles E. Jefferson, D. D., Honorary Minister of the Broadway Tabernacle of New York City, on the theme "Searching the Scriptures". In Dr. Jefferson's message the following paragraphs appear:

"Christian people are not noted just now for their enthusiasm or their courage. The peace of God which passes understanding is absent from their hearts. They are timorous and worried, cumbered with many cares. They are confused in their thinking, and their spirits are depressed. The saints do not show that intrepidity of faith and incandescence of hope which one would expect to find in the followers of the Son of God.

"The time has come for us to take up again the Old Book. We need religion, a new vision of God, a new contact with God in Christ. The ancient wise man may be right after all—'The fear of the Lord is the beginning of wisdom.' The Hebrew preacher may have made no mistake when he said, 'Fear God and keep His commandments, for this is the whole duty of man.' We have the higher education, but it is evidently not high enough to get us where we ought to be. We have the new chemistry and the new psychology, but they do not give us a new heaven or a new earth. The Divine Library may hold a secret without which we cannot prosper. It may be that we shall never get out of our distresses until with one accord we begin to search the Scriptures."

Promoted yearly by the American Bible Society, aided by co-operating state and city Bible Societies, Universal Bible Sabbath aims to secure wide-spread concentration of attention upon the value of the Scriptures in meeting and solving the problems of life. Its observance this year in view of conditions which its teachings can alleviate will be more than ordinarily resultful. Quoting Dr. Jefferson again: "Generation after generation new light has broken out of the Holy Book, and there is still more light to break forth from it, if men will search the depths of its divine meaning. The Bible is a world power, and we release the power only as we read and ponder and incarnate the great truths which are set forth in its pages."

Our Crowned Missionaries

A DESCRIPTION OF THE PLACES HOLDING THE DUST OF OUR BELOVED WORKERS

By Miss Elizabeth McCahon, Sialkot, India.

IN the early days of the mission a corner of the compound at Sialkot, was set apart for a burial ground, as at that time, the only Cemetery for Christians was in the cantonments, several miles distant. I doubt if permission would have been granted to bury Indians in it.

Previous to 1886 no missionaries had died on the field, but a number of the orphan children, had been buried in this corner of the Compound, besides two or three Indian workers, one of whom was Rev. G. W. Scott.

In December, 1886, Mrs. Samuel Martin died while they were on tour in the district, and her body was brought to Sialkot, and was the first to be laid away in this little plot. As the protecting wall had become somewhat out of repair, Dr. Martin had

an iron railing put around the grave. As other missionaries were buried here, this railing was extended sufficiently to include their graves.

The outer wall was re-built by Rev. D. S. Lytle, and later was re-enforced by barbed wire, in an effort to keep cattle out. But both these efforts failed, and the wall, in places, became almost leveled to the ground.

Some two years ago a subscription was opened by Miss M. L. Boyd to raise funds for an entirely new, and higher wall, but until this year (1931) there were not sufficient funds in hand to begin the work. However, the wall was built this spring. The accompanying photograph shows the portion containing the iron railing. The higher wall, in the background, is that of the playground of the Girls' Boarding School, and at the extreme right, a corner of the school buildings can be seen.

The list of graves inside the railing is as follows, beginning at the right.

Front row: Mrs. Martin, Dr. Martin, two infant children of Dr. W. B. Anderson, Mary Nesbitt, John Holliday, Mrs. Holliday, Mrs. Barr, Dr. Stewart.

Back row, beginning at the left: Miss White, Miss Young, Mr. Lytle, Mr. McClure, Baby McClure, Mrs. Porter, and two infant children.

CEMETERY, SIALKOT, INDIA

Cut furnished from Mrs. George Moore Memorial Fund.

There are a number of other places, where our precious dust lies, both in the plains and on the hills.

In the Lahore fort, Dr. Andrew Gordon laid away little Silas during the days of the mutiny, and not many years after another infant son in the cemetery in Lower Dharmsala.

In Upper Dharmsala are the graves of the following: Mrs. W. T. (Jean Given) Anderson, two infant

children of Dr. J. S. Barr, infant child of Rev. G. W. Morrison, infant child of Dr. W. T. Anderson. In Dalhousie lies Dickey Mitchell; in Kashmir, Mr. Nicoll; in Murree, Mrs. Scott, Miss Spencer, Florence Picken, Margaret Anderson; In Landour, Margaret Maxwell, Mrs. Scott, Infant son of Rev. J. A. McArthur.

Down in the plains there are the following: In Pasrur, Miss Fulton, Dr. W. J. Brandon. In Gurdaspur, Miss Corbett, two infant children of Dr. D. R. Gordon. In Gujranwala, infant child of Rev. J. P. McKee, Mrs. Morrison and infant. In Jhelum Cantonment, Dr. S. E. Johnson, infant son of Dr. Scott. In the Mission Cemetery, (opened later), Miss Minger, Mrs. McArthur (Sue Cooper White), Mrs. Ayers (Violet Scott), Mrs. Campbell (Grace Collins), Dr. Wilhelmina Jongewaard, Rev. Dr. A. B. Caldwell, Ray Martin, Mary Cummings, Margaret Kyle. In Abbottabad, Arline Ross, Mrs. (Belle Hamilton) Creighton. In Taxila, Jane Martin. In C. T. I. burial ground, Sialkot, infant son of C. A. Stewart.

If the whole story of these deaths could be told, what a recital of sorrow and heartache it would be! A number of these infants lived but a few hours or days. In one instance the little one lies at it's mother's side in her coffin. Mrs. Martin died in Narowal, a station of the Church of England mission, forty miles from Sialkot. There was no railway connection then, and her body was brought to Sialkot in a rough wooden box by her husband, accompanied by three small children, in their own itinerating conveyance. A wife was being taken to a hospital, but on the way she became so ill they had to stop at a junction, where she died on the platform, and was taken to the nearest burial place of our mission; and two children were left motherless. In another station where there was no Christian burial ground, a child died just a few hours before the train was due to leave. A box must be made at once else the body could not be taken on the train. So the father had to go out and assist the local carpenter in making a rough pine box.

These are but a few of the sad circumstances that made the parting from the loved ones harder, but lonely and scattered as these graves are they are watched over just as tenderly, as those in the home lands by Him who one day will call them forth to meet Him in the air when He comes.

Foreign Correspondence

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor

"REGARDETH NOT THE CLOUDS"

By Miss Jane Lamont, Gurdaspur.

The Beas River at one time was the boundary line of Gurdaspur District, but within the last five years the river has changed its course, and two of our villages are now on the other side of the river. As one rides along the banks one sees where the villages were situated, for the brick walls of the wells are still standing, with the water flowing all about them.

Dhanwal, one of the villages was listed to be visited in May and I looked forward to my first ferry ride in India. The appointed day arrived, and although it threatened rain, we were on our way at five-thirty in the morning. Before we had gone any distance a heavy shower came upon us, so we stopped under a large mango tree. It lasted only a short time, so we continued our journey, meeting the worker in this district by the wayside. He assured us that there would be a place of shelter for our service in the village.

Going along the river bank, we stuck several times in the deep sand. Again it was raining, and we wondered whether we should go across the river or not. We had umbrellas and scarfs to keep us dry, but the poor village people; would they welcome us on such a day as this. Dr. Chambers then quoted Ecc. 11:4. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." We decided to go on with our plans.

We went down and jumped into the ferry. What a strange affair it was; it looked like a barge, rather than a ferry. It was a large, square, flat-bottomed, the two sides were not very high, but the front and back were quite high. I looked about for a seat, but the only thing I saw was a shelf at the back of the boat. The worker was spreading a clean cloth over it, and before long we were invited to sit down. My feet dangled about one and a half feet above the bottom of the boat. Where were the others to sit? Some men sat on the side boards, others on the floor. Some women sat in one corner with a piece of matting over their heads. Just as the ferry was about to leave, a man got on with a horse and another with a buffalo. Although there was plenty of room the man with the buffalo came so close to us, that I thought the animal was going to eat my scarf.

My next thought was, How was this huge ferry going to be taken across? for I could see no oars, nor anything that might be used. Two young boys came along with bamboo poles measuring fifteen to eighteen feet long. They pushed them into the sandy bank, and we were off. These boys stood at the back of the ferry and pushed us along with these poles. In mid-stream we encountered a sand-bar. Off jumped the two lads who were scantily clad, into the river. They pulled and pushed until we were free.

We reached the other side in half an hour, and were greeted by the "salaams" of the Dhanwal men. After walking over a mile through sand, and over slippery ground, where the water had been standing, we reached our place of duty for that day.

It seemed that the whole village came out to greet us. We saw the shelter the people had made where we could worship if it rained. It was nice and clean, but as the rain had ceased, we had our meeting out of doors.

In April when all the Christians were out in the fields harvesting, five homes were burnt to the ground. We expected the people to complain to us, but they were brave and said little,

only that they had lost all they had. The spirit of the people was very good and we were proud of them. We had a nice quiet service with them. The non-Christians were more in number than the Christians, so we were well repaid for going on with the day's plan.

They were just about to kill a chicken and give us a meal, when we we discovered their intentions and asked them not to do it.

After the service we each had to drink a tumbler of milk. We swallowed hard after each sip, for neither Miss Trimble nor I are milk drinkers, but we had to accept their kindness.

When we were ready to leave after receiving their harvest collection, which is used in the support of their worker, they gave us the chicken they were going to kill.

Although they had so little, yet they were willing to share with us that which they had. Miss Trimble and I put the price of the chicken in our village Thank-Offering, for we both truly felt this was an offering of thanksgiving. We made several new friends that day, because we "regarded not the clouds".

THE BEST BOOK

By Miss Henrietta Moore, Abbottabad.

Last year a family that came for the summer, sent two girls to our school for a few days, then the grandfather wrote that we had too much religious teaching in our school, and asked that the girls might be excused from Bible classes. In reply we told him we could not do this, as the Bible was the best book we had, and the foundation of all moral teaching, and moreover, as a good Mohammedan, he should not object to God's Word. However, he took the girls out of school; so you can imagine our surprise when his three grand-daughters came to enter our school yesterday, and not a word about Bible teaching.

Few object to the teaching, and some parents seem pleased to have their children go home and repeat Bible stories.

Pray that the good seed sown in the hearts of these little ones, may bear a rich harvest.

The mother of two of our girls is a believer and her relations cannot understand why she does not follow their old customs, but do not persecute her. She enjoys reading the Bible very much.

ENGLAND, AS SEEN BY AN INDIAN WOMAN

By Miss Kate Spencer, Sargodha, India

On January 14th all the school girls and teachers above the lower primary classes in the city of Sargodha were invited to the Mission Girls' School to hear Miss Buta Mal tell of her trip to England. About 400 girls from the Government School, the Hindu and the Mohammedan schools came. They came in orderly procession and were most well behaved. Our school sang some songs and gave some recitations by way of greeting, then the lecture was heard. Martha Buta Mal is a member of the Mary B. Reid Memorial Hospital staff and has served the Sargodha community for 14 years. Last year she was offered the chance to go with Mrs. Brayne to England as her nurse. She was given leave from the Hospital in order that she might gain by this new experience. As she told of her voyage she used the map and described many interesting things en route. She related many striking contrasts between the cleanliness, industry, and honesty of England and the state of affairs in India. She spent most of her time at the suburban home of Mr. and Mrs. Brayne, and described in glowing terms the live stock, poultry and bees as well as farming methods in common use in that country. She had the privilege of visits to large cities and some sight seeing. The girls listened with intelligence and

interest. At the close several questions were asked about the work women do and their social standing.

When the lecture was over several wanted to see our school, so we took them around the Boarding Department and made many friends among them.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

LEARNING TO PRAY

This little incident may help you to know what the Mansoura Girls' School is doing in bringing the Gospel into the lives of its girls. In the chapel for our little girls, the teacher

Three little girls in the Girls' School, Mansoura, Egypt. Fathejja the one at the left is the child who prayed: "Our Father we thank thee for the Bible and the stories we have learned from it about Jesus."

Cut furnished from Mrs. George Moore Memorial Fund.

in charge of the devotions called on three little girls to pray. This is what little Fathejja prayed: "Our Father we thank Thee for the Bible and the stories we have learned from it about Jesus Christ. We thank Thee that He came to save us from our sins. May all the little girls and boys in Egypt learn about Jesus. Help us to keep from swearing and saying bad words. Help us to love one another and to obey our teachers. Forgive our sins, in the name of Jesus Christ. Amen."

Fathejja is a little Moslem girl who entered the kindergarten this fall. A visit to her home was made to inquire the reason of her absence from Sabbath School. Her mother told us that some relatives had said if she let Fathejja go to Sabbath School she would become a Christian. I asked her why she let her come to our day school. Her reply was: "I want her to learn manners and to obey, but I do not care whether she learns to read or not." Every other word the mother spoke was an oath. Fathejja slipped up to her side and whispered in her ear. The mother said: "Fathejja says for me not to use God's name in swearing for her school says that it is wrong."

Fathejja has been coming to Sabbath School since the visit. When she stood up to pray with her little hands folded and praying that prayer from her little heart, I said to myself, "Fathejja has not only learned manners, obedience and reading but she has learned *how* and *to Whom* and *for Whom* to pray."

If the impressions made on her life every school year, are as great as this year, will she not know something of the Way and the Truth?

Will you not join us in prayer that wisdom may be given in guiding these young lives to the Way and the Truth.

RELEASE—TO WHAT?

By Miss Elsie M. French, Zagazig, Egypt.

An automobile speeding by night over the dark road from the capital, bearing the dead body of a beautiful young Mohammedan woman. Her father's house, a year closed, opened upon a year's accumulation of dust and cobwebs to receive her. So ended the tragic life of Souad who seemed made for the happiness which her name suggests.

The eldest child in a wealthy Mohammedan home, she was given, a baby child of three years of age, into the care of the teacher in the little mission school. Daily she went and came between her home and the school, piloted in safety through the maze of men and animals which make up the traffic of an Eastern town, by the teacher's watchfulness. In the school she remained until she reached her early teens, drinking in who can judge how much of the truth that is in Christ. Certain it is that when I first knew her she was an unusually winsome young bride, still in her teens, beautiful in disposition, with a poise and courtly charm of manner which were, perhaps, her heritage from well-born Turkish ancestors.

For a time all went well. Children came to her. By her parents and homefolk, she was deeply loved. And then she fell ill with a wasting disease. Said her husband, "It is not suitable that I endanger my health by keeping you here and living with you. I shall keep the children, and send you to your father's house. I shall pay for your support, but as for myself, a man must have a wife, and I shall find another who can bring me health."

But Souad said, "No! Divorce me you may, for our Mohammedan law gives you the right. Marry another without divorcing me, you also may. But if I go to my father's house, I take my little children with me, and I live upon my father's bounty."

So she went. With her went the children. With her went also her wedding portion of furniture and household goods, which was her right. But knowing full well that this right also her husband would deny her, a small army of peasants from her grandmother's estate was brought in during his absence from the house, and each one carried out what his arms and sturdy back could carry at one time. Not one entered the house twice. And in almost less time than it takes to tell the tale, the furniture was on the way to its owner in her father's house.

Then followed years of struggle with ill health; years of struggle to keep the children; divorce; a nominal re-marriage to strengthen her claim to custody of the little ones; court decisions in her favor; and, in spite of them, loss of child after child as each reached the legal age at which a Mohammedan father may claim the children of a divorced wife.

And then, without warning, came the death angel with her release. Release? By night they brought her back to the old home, now closed, for burial. There, two days later, I found the old grandmother and the mother and sisters, grief-stricken. The little room was filled with black-clad women, huddled on black cushions on the floor. Two blind chanters of the Koran, from their corner, burned their hearers' hearts with their travesty of comfort.

I sat on a cushion in the doorway with Leila whom I have known since she was a wee beginner in school, sweet little Leila with her whimsical smile; Leila, in her young womanhood married and divorced before she was ever in fact a wife, and now married to a man more than twice her age; Leila, mourning the death of her beloved eldest sister, with tear-dimmed eye and colorless cheek. What could I say to comfort? Had it been "release" for Souad? Then spoke Leila "Souad was not afraid to die. She said so. She said she was sorry only for our grief."

And I was myself comforted. Souad had never made a profession of faith in Christ. But knowledge of The Way she had had from childhood. Who can say that words spoken in this Christian spirit did not find their source in Christian faith? Perhaps, in very truth, her going was release.

BIKHATHERA, or "NEVER MIND"

A typical girl brought from a home of extreme poverty and trained in a Christian school. "The Moslem girls from mission schools are sweet."

Cut furnished from Mrs. George Moore Memorial Fund.

All up and down Egypt are hundreds and thousands of Mohammedan girls who, like Souad, have been brought up in mission schools, and have made no open profession of faith. But are they untouched? Coming away from this sad house of mourning, the young Bible woman with me said, "The Moslem girls from mission schools are sweet; they are not like others. Wherever in a home I find a girl from one of our schools anywhere, I find a welcome and a hearing."

May the day speedily come when "the truth may set them free". That were release indeed.

SHALL THIS OPEN DOOR BE CLOSED?

By Miss Marion Paden, Zagazig, Egypt.

For some time I have taken a weekly meeting for women in a small town half an hour down the railway line from Zagazig. It was begun by the evangelist who is also headmaster of the boys' school. Quite a few girls are in this school. There is a morning service on Sabbath for men and women, and an afternoon Sabbath School for the children of the town. The Sabbath School for the school is held on Tuesday, to secure those who go home to their villages over Sabbath. There is also a meeting for Bible study on Monday evening for men. Many of the pupils in the school are Mohammedans, and there is wide entrance to Mohammedan homes. On a recent feast day the evangelist made thirty calls.

A new teacher came to the town who began to pray and fast. The head-master-evangelist joined him with the other teachers. People were brought to their attention and after much prayer and fasting, they were helped to bring relief to those who were ill. Some cried out, "Don't pray, don't pray." One of these was a Mohammedan woman, who said she had had an evil spirit for years. But after she had been prayed with, her health became much better. She then became a regualr attendant at the Sabbath morning services, sometimes coming to the weekly women's meeting.

The news of this soon spread around, and one Friday men came from Cairo and Zagazig and spoke in the mosques denouncing these meetings for prayer. "Why", said they, "should the name of Jesus be more powerful than that of Mohammed?" But one man whose son and daughter had been helped stood up boldly and said, "You are all wrong, these people have the truth."

A week or so after this, a missionary with two helpers was distributing

literature on the trains, as it was feast time. They stopped off at this town between trains. The crowd which gathered at the station were not friendly, so they decided to leave at once by auto. The stand for the automobiles was at the other end of the town. As they passed through the one long street of the town, the crowd increased and soon began to throw clods of dirt, mud and refuse on them. And even after getting into the auto, the crowd tried to push the auto into the canal.

This week as I passed the shop of a tailor, he asked me for Christian books. I had none, but he began to talk, others in the shop joined in but in a spirit of inquiry without anger. I learned later that the teachers had been giving him books and talking to him.

And now the cut has come and this town will probably be closed and these who are stirred up to think and ask questions—to whom shall they go? I am hoping that I shall still be able to keep on the women's meeting. Will you pray that the Lord's purpose for these needy ones may be accomplished?

SUDAN

Mrs. R. F. Shields, Editor

UNDER THE SOUTHERN CROSS

By Miss Ray Huffman, R. N., Nasser, Sudan

Our winter this year reminds one of the story they tell here of an American tourist, shivering in England and asking an Englishman, "When do you have summer here?" And the Englishman's reply, "I believe last year it was on a Wednesday."

Our clinic is probably the dirtiest place on the compound these days while the grass roof is being repaired in order to make it as nearly rainproof as possible before the rainy season starts. But medicines given out-of-doors are just as effective as if they were given in the house and we will be quite proud of our new patch on the roof. When we get our doctor and our new four-roomed clinic as well, we will think that we have been wonderfully blessed.

We have a boy's boarding school here and those boys certainly do keep things interesting, to say the least. One day one of them fell down and knocked one of his front teeth out. His friends rushed to his aid, they picked up the tooth and pushed it back into its former place only they pushed it in a little farther than it formerly was. Then they brought him to the clinic. Now wouldn't you call that first aid treatment to the "nth degree"? The tooth is now firmly in its place, a little shorter than the other teeth and not quite so good as to looks but is just as serviceable as ever.

"IN PERILS IN THE WILDERNESS"

Before Christmas, our native evangelist was going from one village to another when he encountered a mother leopard and her six little leopards on the path. The little ones played about his ankles and every time he would move the least bit away from them the old leopard would snarl at him. So he just crouched down and let them play about him and every time they moved a little away from him in their play, he would move ever so slightly toward the tall grass along the path and eventually made his escape. He said, "God saved me, because I am doing His work."

SCIENCE MEETS SORCERY

I was called to a village the other night by one of our school pupils as his wife was quite sick and the constant efforts of a sorceress for some hours had failed to give relief. He assured me that opinion in his village was divided about calling in the

aid of the whites in this disease but they finally told him that they would consent to his wife having one dose of medicine. The sorceress greeted me with more interest than welcome as we united our efforts in behalf of the patient.

I gave the patient a hypodermic while the sorceress spat on her thumbs and forefingers of both hands and proceeded to give her a vigorous massage as she chanted her incantations. One dose of medicine was all they would permit so after waiting awhile to see how the patient was and to watch the work of the sorceress, my clinic helper and I left them while the sorceress increased her efforts at massage and song as we left the cane-stalk enclosure. The patient recovered anyhow, probably in spite of our efforts. But it was a strange experience. Such brilliant moonlit night and that weird chanting all the time!

THE BLOODY MOON

There was an eclipse of the moon one night not long ago and the Nuers were quite concerned about it. They consider it a very bad omen and say that it was dripping blood and fear that their country will be destroyed this year. There was an eclipse several years ago and the people decided to revive every old feud they had ever had and it was a year of serious fights. Then they blamed it on the moon for "was it not dripping blood?" they said.

"DAUGHTER-OF-PRAYER"

We have a modern case of Hannah here and I doubt if Hannah and Elkanah could have been much happier than are this father and mother over their little "Daughter-of-Prayer". They tell us now that they really consider this little one as an answer to prayer. I hope it is true. The father is one of the best informants I have about the work of the sorceress in such cases.

THE HAUGHTY SCIENTIST

The government sent an Anthropologist here to study the Nuers and I am hoping that his study of them may result in a better understanding of Nuer customs and motives. Shortly before this man left, he went hunting with some Nuers but did not succeed in killing anything. The Nuers found an animal which had been killed by a lion and they cut up some of the meat and brought it home. The scientist refused to walk along the same path with them for the meat was smelling to the skies, but the Nuers failed to grasp his idea and told me that he was ashamed to walk on the same path with an animal which some other animal had killed when he had not been able to kill any! The Nuer is frightfully frank.

Can you picture our people as they struggle against their age-old superstitions which are born and bred in them for generations past? Do you wonder that now and then they fall by the way? There is only one thing that can sustain them, that can uphold them when these ever-present superstitions overwhelm them and that is a saving knowledge of their Lord and Saviour Jesus Christ. Pray that this knowledge may be theirs speedily.

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia

A PAGE FROM OUR GOREI COLPORTEUR'S DIARY

By Effie M. West, Gorei, Ethiopia.

The following report is a very typical week's effort for Gubra Sadik, whom some of you may remember from the story of his life in slavery and out of slavery, written some little time ago. We are so happy to have him with us here in Gorei, because he is such a dependable Christian boy. I think he has had fun telling these experiences for this diary,

but not even a tenth of the pleasure has been his compared to the Reporter's delight in getting his own version first hand. I only wish you all could share this acquaintanceship and permit it to ripen into the sweet friendship we enjoy.

Sabbath—

Wonderful opportunity today! Came in on our Kundi Mountain friends just as they were sacrificing an ox to the gods of the Mountain. They had called many visitors to their feast after the ceremony should be over. They were not happy to welcome me at first. I think they were ashamed, because they remembered the times Rev. Wilson used to tell them of the one true God. They asked about Rev. and Mrs. Wilson. They ask me every time, refusing to believe that they cannot return. My own heart becomes heavier with each rehearsal! One of the elder men said, "We want to love your God, but we are afraid of the evil spirits of this Mountain."

Monday—

Tramped all morning north of Gorei visiting villages on the right hand side; returning in the afternoon I went to the ones on the opposite side. Everywhere I go the people want their children to learn. They plead for teachers. I tell them to send them to the Mission school. Some thought that too far. Some were afraid. Others promised to allow their boys to come.

Tuesday—

Terrific tooth-ache today. Awake the whole night through. Will not go out on the road as Miss Bayne is going to treat me at the clinic this morning. I am afraid to have my teeth pulled and I am afraid not to have them pulled!

Wednesday—

Had a good day today. Sold three Bibles at three thallers each. (This is about seventy-five cents in American money). Talked with many slaves. I sat down by the road-side and read from the New Testament to a group who could not read.

Thursday—

This was a hard day. Many big men laughed at my words. They didn't want my books. They said it was better for them to buy corn. I am very sorry for them. Some had had too much to drink and did not know how they were speaking. To the others I said that these Books would feed their souls forever, while to spend their money for corn would profit them but a day. I knew they would spend four *tomones* at a single sitting for drink while a portion of the Gospel only cost two *tomones*. I told them what the words of God would do for them if they would only read them and believe.

Friday—

Today I met some priests on the road. They were willing to listen to me read from the Bible in Amharic. They were very, very interested. I think they were surprised at the beautiful words of Jesus. When some travelers passed by, the priests became inattentive, and grumbled such things as: "This is unholy—to have Sacred Words in a common tongue—this is very bad—God will not be pleased—this man is not good, he does not love the Holy Mother, etc." The moment the travelers were out of hearing the priests wanted me to read on.

Saturday—

Went to one of our far away villages today. Counting all I was able to sell on the road going and coming, my sales totaled ten dollars. There were not many in this village who can read, so I do not offer the books for sale, but I tell God's plan of salvation to all who will listen. I am tired tonight but I am glad. Tomorrow is God's day again. On Sabbath days one always finds more people in their huts, and more willing to spend time listening.

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

EFFICIENCY

Earnest in Purpose
Faithful in Service
Fervent in Spirit
Interested in Others
Constant in Attendance
Importunate in Prayer
Eager for Knowledge
Noble in Aims
Courageous in Undertakings
Yielding to Guidance.

THE STANDARD OF EFFICIENCY

By Mrs. A. B. McBride, Connellsville, Pa.

One of the first principles of efficiency is to make a careful record of present attainment, and by this see where improvement can be made, and use this as a basis on which improvement can be measured.

Also in studying efficiency in any line of activity one must clearly and wisely determine the end to be gained and the best ways to operate in order to accomplish that end.

It was this motive that prompted the women some years ago to form what they were pleased to call the "Standard of Efficiency". By it they desired to set before the Missionary Societies a goal to be reached as a high attainment in our organization. There is enough margin given that a society may from year to year increase these various items and amounts and keep moving the goal to a higher ideal and attainment, making the per cent of increase higher each year.

We shall further consider the aims of the Standard of Efficiency in a series of articles in the succeeding months.

Point I—Increase in Membership.

One of the miracles of Christ's Mission on earth was the uplift of women, and as Christian women we are the recipients of His Mercy. So out of the depths of our gratitude for Him, who has made us to differ from the millions who still sit in darkness,we should feel impelled to devote ourselves to a distinctively missionary work. Surely in love's devotion, we may lay upon God's altar our prayers, our heart's devotion, and our gifts. We can trust our lives to Him who died for us.

To become an active member of the missionary society will give us the Savior's vision of "fields white to the harvest". This is the world's greatest need.

For the women who are prevented from attending the regular monthly

meetings of the society the Extension Department offers an opportunity to acquire missionary knowledge, to pray and to give. Those who may be so enrolled are the aged, invalids, those whose home duties prevent attendance, the professional or business woman who is busy during the day, and those who live at too great a distance to attend the regular meetings.

To all these the Extension Department offers the privileges and opportunities of the regular society. This department can be a real factor in the work, if it is given a fair trial with a sympathetic, active worker in charge.

Point II—(a)—A Junior Organization. Suffer the little children, and forbid them not to come unto Me, for of such is the Kingdom of Heaven". There is no other class so impressionable, so sympathetic and so responsive when they hear the conditions of the children in non-Christian lands, as the boys and girls. They eagerly listen to stories of children who are "red, yellow, black or white". The Juniors and their joyous, light, happy hearts and bright faces are the hope of our Beloved Church. It has been said that "if you save a man or woman you save a unit, but if you save a child you have a multiplication table". The earlier the training begins the longer and more useful will be the life of service for the Master. Interested Juniors want to share what they have with those who do not have things to brighten their childhood days.

Here is the training-school for systematic giving to the Lord's work. How clear in the minds of many who read this are the early lessons in giving, learned in the Sabbath School and Junior Societies, when as children we were conscious that the Lord was a partner in our small accounts and He must have His share.

A group of Juniors led and guided by one who loves her Lord and little children, can be a great factor for good in the missionary life of the church, and in building into the church the desire to tell the story to all the world. Oh, what a pity that these active, young lives should fail of opportunity in missionary training for lack of a leader, for one who is willing to devote time and effort in this very profitable and glorious work for the Lord and His Kingdom.

Point II—(b)—A Young Women's Organization.

The ranks of the faithful grow thin, the steps become faltering, and the flesh becomes weak, though the spirit be ever so willing! Who must take up the Kingdom's torch when it falls from the hands of these older women? None other than the fair daughters of Zion! The color-bearers must be the younger women of whom the Psalmist says "that our daughters may be as corner stones, polished after the similitude of a palace". Corner stones, not only for ornament and beauty, but for support for the superstructure, that shall be built thereon. These young girls of our Church need the steadying, upward trend toward the truest, highest culture that can be gained only in Christian fellowship and companionship of a wide-awake missionary society.

When the Lord will call for workers for places of responsibility and trust in His Church, He will look to the young women, trained, equipped, and waiting, as reserves ready for service.

* * *

WORLD DAY OF PRAYER

Perhaps no two countries are more vitally in the thought of the world today than are Mexico and India. It is from these two nations that the World Day of Prayer Committee has chosen the two women to prepare the "Call" and the Program for the 1932 observance—Sra. Elisa Strozze de Pascoe and Mrs. H. A. Yusufji.

Though born in the state of New Mexico, of Swiss and Spanish parentage, Mrs. Pascoe's family moved to Mexico when she was five years old. She has always considered Mexico as her home and is a Mexican citizen.

Her parents were Catholics but they sent their children to Protestant schools and from her earliest youth she attended Laurens Institute, a mission school in Monterrey. Her American schoolmates invited her to attend the English Sunday Schools. However, she often attended mass at four o'clock in the morning and also took pains to inform everybody that she was a Catholic.

During revival services in the Methodist Church all her friends were praying for her. The pastor talked to her of the need of a definite acceptance of Christ as her personal Saviour. She had read many books on salvation through faith so that before the service was over God deeply convicted her of sin, and suddenly the light of the knowledge of Christ as her personal Saviour filled her life with joy. "Old things passed away, all things became new."

Two years later she entered the Training School in Nashville, Tennessee where she completed the prescribed course of study in the Biblical Department.

At the same time romance made its appearance. A young preacher from Mexico, whom she had never seen in her country, came to Nashville to enter Vanderbilt University. As they were the only Mexican students they soon met and naturally had to practice their beautiful Spanish language.

After graduating she worked for two years in Holding Institute. By that time Mr. Pascoe finished his theological course and they were married in 1916, returning at once to Mexico City as a pastor. In September, 1930 when the two Methodisms were united, Mr. Pascoe became first bishop.

Last year Mrs. Pascoe was elected president of the Union Nacional de Sociedades Femeniles Cristianas (an interdenominational union of seven denominations: Presbyterians, Disciples, Friends, Pilgrims, Nazarene, Congregational and Methodist). The special work of the Union is the publication of a paper "Antorcha Misionera" which circulates in Cuba, Puerto Rico, Colombia, Argentina, among Spanish-speaking people in the United States and in Mexico.

Is it now strange to you that Mrs. Pascoe, one mighty in prayer and works should have been asked to prepare the "World Call to Prayer"?

If you had been in Whittier Hall of Columbia University during 1929 and 1930 you would have seen passing in and out in quest of her M. A. a beautiful young India woman from Lucknow. It is she, formerly Helen Tupper, now Mrs. Yusufji, to whom we are indebted for the program for February 12.

These two women, one from age-torn Mexico, the other from storm-tossed India, see but One Hope for the world—it is in Him who taught us to say, "Our Father".

* * *

IMPORTANT NOTICE—CHANGE IN PROGRAM

Again we call attention to the change in program. The W. G. M. S. in convention in Everett, Washington made the Recommendation "That those having charge of the regular yearly program arrange it to correspond with our fiscal church year."

In accordance with this recommendation the programs prepared by *The Womens Missionary Magazine* will hereafter begin April first. The printed programs for societies will be ready in February.

* * *

CHRISTMAS SEALS

Twenty five seals, each with a different design, have been sold to the public at the holiday season since the organized tuberculosis movement got under way. From small beginnings at a time when everybody believed tuberculosis was hereditary and the equivalent of a death sentence, it has carried its message that tuberculosis is preventable and curable to every hamlet and cross-roads in the country, until today few people remain who do not know that rest, fresh air, sunshine, and nourishing food are both the preventive and the curative agents for this disease.

Every dollar given for Christmas seals means life and health to men, women and children threatened with tuberculosis.

* * *

PRESBYTERIAL HONOR ROLL

The Convention Secretary is happy over the efforts of Presbyterials to report names of delegates early. This helps the President greatly, as well as the entertaining Presbyterial. If there is not a Meeting at which the delegates can be chosen, the Executive Committee can arrange for their election. The Honor Roll will appear in the Magazine in December, January, February and March. Why not have a complete report from all presbyterials by that time?

December—Monongahela, Allegheny, College Springs, Muskingum.

CHRISTMAS 1931

It is not given to every one to stand in the "Shepherd's Field" near Bethlehem and to look up into the starry sky where once long centuries ago an angelic voice announced the birth of the Savior, where an angelic choir sang "Glory to God in the highest, and on earth peace, good will to men." But it is given to every one to re-read the wonderful story and to so comprehend it that he too, may hear this song, that he too, may see Jesus.

What will Christmass mean to us this year of our Lord, 1931? No doubt all who are readers of this Magazine will have a day of festivity. There will be comfort—perhaps even luxury; there will be the giving and receiving of gifts; there will be joy—Christian joy that can rise above earth's sorrows and disappointments.

"We ring the bells and we raise the strain,
We hang the garlands everywhere,
And bid the tapers twinkle fair:
And feast and frolic—and then we go
Back to the same old lives again."

Can we go back to our old lives? Theoretically we assent to all the teachings of Jesus but often we do not let them motivate our lives. In view of all the needs of the world today—physical needs and spiritual needs—may we have such a vision of Jesus that we shall love our neighbor as ourselves, and "Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."

* * *

QUESTIONNAIRE

1. What harm and what good came from the Li Wong bomb?
2. What were the activities of the liquor traffic among the early settlers in the Northwest?
3. Compare per capita expenditures for the education of Negroes and whites in North Carolina.
4. Where was the first church organized under the name "United Presbyterian"?
5. Where can the distressed and overburdened masses of today find comfort?
6. Where did a buffalo seem perilously near to eating a lady's scarf?
7. Where did a child reprove a mother for swearing?
8. How was a moving accomplished "in less time than it takes to tell it"?
9. At whose words did the "big men" laugh?
10. What is the Standard of Efficiency?
11. What was Edison's estimate of prohibition law enforcement?
12. Which is better for our youth—modern courses in physical education, or military drill?
13. "I'll show Him my hands"—Whose testimony?
14. Where did a missionary charm "shut-ins" with her violin?

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
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INVITATION TO GIVE THANKS

"If any joy has blessed your home,
If any gift has made life sweet,
For answered prayer, for light in gloom,
Come, lay a gift at Jesus' feet;
For friends on earth who share your love,
For friends safe in the home above,
THANK GOD TODAY!"

PRAISE YE THE LORD

"When the sun is just setting, at the moment in which the last glimmer passes out of sight, the herdsmen of the Alps take their mountain horns and send out four well known notes echoing along from rock to rock; These are understood to mean, 'Praise ye the Lord!' These shepherds manage the alteration so that one may succeed another, the slope most distant shall take up a response to that which is nearer, and thus, higher and higher up the ridges, hill shall shout to hill, and peak shall answer to peak, until the whole Swiss heart shall join in the simple and sublime anthem of praise to the Lord of all."

As the shepherds in those mountains proclaim His goodness so do all His children as they acknowledge Him the giver of all blessings. All gifts of health, strength, food, clothes, protection, friends and homes come from His hand. His best gift to all is His Son our Saviour.

Let the women and children of the United Presbyterian Church send up an anthem of praise each evening for His goodness throughout the whole day. This anthem of "Praise ye the Lord", will come from north, south, east and west in our own country and be carried by the women of India, Egypt, Sudan and Ethiopia.

We show our gratitude to Him by our Thank Offerings. May we all join in this wonderful anthem of praise for the gifts we have received at His hand.

THE CHRISTIAN'S SONG OF THANKSGIVING

From the study of nature, the ungrateful may well learn how to express gratitude to Him who gave them being. The Scriptures tell us that "the mountains break forth into singing;" that "the valleys shout for joy—yea, also sing;" that "the trees of the wood sing out at the presence of the Lord." While these songs of nature make sweet melody to the divine ear, no music so gladdens the heart of the Creator, and no song calls forth such hearty responses from the angelic choir, as the song of thanksgiving from God's own people.

This song of thanksgiving is the one never-ending song of the redeemed in heaven. Learned they it after having passed the portals of the heavenly gates? Nay; but in this life, the Holy Spirit being their Instructor. Moses learned it at the burning bush. Miriam sang it, when, with her maidens, she led the great praise service of Israel. Abraham sang it when he received the Lord's promises, yet saw them afar off. It was heard in the gentle voice of Ruth, when she chose "God to be her God" and "His people to be her people." It was the universal song of David, the sweet Psalmist of Israel. It was the song of Anna, the prophetess, in the temple, where she was permitted to behold the Christ-child. It was sung by the woman of Samaria as she made known the new-found Messiah to her people. It was sounded forth from the heart-strings of Mary as she broke the alabaster box of ointment in the presence of her Lord. Thus the songs of thanksgiving have been echoed down along the centuries, with each succeeding era the notes becoming more full and harmonious, until at the present time no music so stirs the hearts of God's people as the Psalms of gratitude and praise.

Whatever may have been the thanksgiving of the earlier ages, that of today should be especially joyful. But should gratitude *end* with a song?

Does God require nothing more at the hands of His people? Going step by step back along the centuries, we find that from earliest times God has been worshipped with offerings—some of free-will offerings, others of peace offerings, others of sin offerings, others of oblation, others of devotion, others of sacrifice. All these, according to God's instructions were to be given regularly, systematically, proportionally, and of the *first* and *best*.

The idolatrous and semi-civilized nations offer gifts to their gods to avert their wrath, and it is only under the influence of Christianity that the Thank Offering has come to be a part of true gift worship.

The joy of thanksgiving comes only to those who acknowledge the real source of all their blessings, and nothing so incites God's people to the giving of Thank Offerings as does reflection upon God's daily mercies and blessings.

How great and exhaustible they are! "Bring nation after nation, kingdom after kingdom, to drink at this overflowing fountain, till the whole world shall partake thereof," and still God's goodness "flows on in an endless stream." Truly "giving doth not impoverish, neither doth with-holding enrich." How are these wonderful blessings and mercies received? Are God's people always grateful?

Glance back over the past. Have thanks been expressed to God "day by day, continually?" And have they been proven with Thank Offerings that others may learn to love Him? Have Christians made it the rule of their lives to thank God for the last blessing received before asking Him for another? Could they do this, even seeming calamities would turn into blessings, for, "A thankful spirit heals with a word and turns all it touches into happiness."

Oliver Wendell Holmes thus contrasts the unthankful and the thankful heart: "If anyone should give me

a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes and search for them with my clumsy fingers, and be unable to detect them. But let me take a magnet and sweep through the sand and how it would draw to itself the most invisible particles by the mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies; but let the heart sweep through the day; as the magnet finds the iron, so it will find in every hour, in every moment, some heavenly blessings—*only the iron in God's sand is gold.*"

WHY BARKETI WAS THANKFUL

By Miss Emma Dean Anderson

"The Miss Sahibas are here! The Miss Sahibas are here!!" Shouted the group of dirty, sore-eyed, tousle-headed children of Shantiport village, as they scampered away to give the news in their quarter of the village, that the missionary ladies had arrived.

"The Miss Sahibas are here!!" Shouted the wife of the Headman of the village to her daughter, "Now, Nuri, you hurry up and put down the best bed we have in the court yard, and put a clean sheet on it, and run and tell every Christian woman in our village that the missionaries are here and they have come for the missionary meeting, and do not forget to tell them to bring their thank offerings, as the missionary ladies said they would come again when the moon would be new and that would be thank offering day."

The news soon spread from one mud hut to another that Thank Offering time had arrived. One woman went into her hut and poured out from her clay vessel the whole wheat flour she had been saving day by day, for her thank offering. The brass vessel was full to overflowing, and as she gently pressed the flour down in the platter she said to herself, "And we never missed what I took out, nor did any one go hungry. Just as the missionary said, 'It is a good plan to give day by day,' for now I am ready for the meeting."

Another got out some raw cotton she had received for picking cotton for one of the farmers. A third had a dish of corn, another a nice chicken, which she had marked as her thank offering, when it was a wee chick. The vultures had carried off several of her flock, but this one had been kept safe, and she was so happy she had it to give.

One happy-faced woman in that same court, came with her bright-eyed, beautiful baby boy seated astride her hip, with her offering. It was nothing less than a nice clean new rupee, for had not God given her a son this year, and she and little Samuel's father were so happy.

One by one they came from the different court yards to the court yard of the Headman's house, where the missionary ladies were waiting for them.

Amid the buffaloes, cows, dogs and children, the ladies said, "Now if you will all be quiet, we shall begin the meeting."

Just at that time came Barketi, the pastor's wife. She was looking very sad, for only a short time before she had lost her only child. Out there in the old potter's field, which had been given the Christians for a burying ground there was a row of six little graves, all children of this pastor and his wife, not one child left, so Barketi's heart was sad, but she loved her Lord, and she loved these kind ladies who had often comforted her, and prayed with her, and she came to the meeting.

Thanksgiving songs were sung, the story of the cleansing of the ten lepers read, and repeated over and over until the dullest woman present in that group knew it, and could tell only one of the ten returned to give thanks and that Jesus had noticed that. A prayer of thanksgiving was offered, for the many blessings received during the year, and especially

that they all knew of God's love for them, and the provision He had made for cleansing them from sin, through the gift of His dear Son. Then came the time for the offering to be taken. A space in the center of the group was cleared, and a sheet spread on the ground for the offerings. Each woman as she presented her offerings was to repeat a verse, if she could remember one, and tell for what cause she was thankful. While these preparations were going on, a struggle was taking place in the broken-hearted pastor's wife's heart. She had brought nothing. She had nothing to give. Some of the members of the congregation had not yet paid what they had promised the pastor, and she and her husband had a hard time to make ends meet, and again, what had she to be thankful for this year? True, God had given her a lovely boy, but had taken him again. Her arms were empty, her heart sad, but the sweet voiced Miss Sahiba had spoken so lovingly about God's gifts to us, her love for Christ overflowed, and she said to herself. "Oh, I am thankful that I am not beating my breast and pulling out my hair and ruining my eyes with weeping, as my poor Mohammedan and Hindu neighbor women do, for I know my six children are with Jesus, and I shall have them again. Oh, yes, I do have much to be thankful for, but what can I give? I have nothing."

Then the "still small voice" spoke, "You have your baby's silver necklace." "But I could not give that. Oh, I cannot give that. My darling baby had that on his neck when he died." Again, the voice spoke to her heart. "Do you not love Jesus more than the necklace? He gave His life for you and your children."

Then gently slipping away to her house, she unlocked the box that held her heart's treasure and, quietly wiping away the tears, she returned to the meeting, and, just as the last woman was giving her offering, she came forward and in a calm, quiet voice, repeated this verse, Thanks be unto God for His unspeakable gift. I am thankful that because God withheld not His Son, I have the assurance of meeting my children again."

Dear reader, what have you to be thankful for? Think, and listen to the "still small voice" within, as He recalls to mind your blessings and then bring your offering and lay it at Jesus' feet.

QUESTIONS AND ANSWERS ON THANK OFFERING

When does the Thank Offering year close?

December 31st.

Is the money of the Senior Life Membership, the Junior Life Membership and Life Directorship counted in the amount of the Thank Offering?

Yes.

What is the amount of each?

Senior Life Membership is twenty-five dollars. The Junior is ten dollars and was begun in 1904. The first Life Directorship was received in 1917. The amount is three hundred dollars.

To become a Life Member or Life Director must one be a member of a missionary society?

No.

Can a member of a society make a member of another society, even of another congregation, a Life Member or Life Director?

Yes. The money may be given through the Women's, Young Women's or Junior society and counted in the offering of that society, not in the society to which the Life Member belongs.

In the annual Ingathering how may the offering of the different societies be designated?

The offering of the Women's society is placed in white envelopes, the Young Women's in blue and the Junior's in pink. All may be secured at 905 Publication Building, Pittsburgh, Pa.

If the treasurer of the society sends money of the Thank Offering and

does not mention the Life Membership, and does not give name and address, should a Life Membership certificate be expected?

No. There is no possible way for the General Treasurer to know unless the name and money are sent together. A certificate could not be issued.

May money given for Life Memberships and Life Directorships be designated for any other purpose?

No. From the beginning, in 1886, the Board has felt these funds should not be used for current expenses, but be held for some specially needy object, which the Lord in His providence would in time indicate.

May a society designate part or all of its Thank Offering for any work for which the W. G. M. S. is responsible?

No. An individual may designate her Thank Offering for any work for which the W. G. M. S. is responsible. A society cannot designate its Thank-Offering for any purpose.

Is the use of the Thank Offering box advisable?

Yes. It is a reminder day by day of reasons for expressing our gratitude. His blessings to us are daily. We should not wait to express our "thank you" until annual Ingathering day.

How may a presbyterial gain a place on the Honor Roll?

By each society in the presbyterial giving a Thank Offering and reporting same to the Presbyterial Thank Offering Secretary, she in turn sending report to General Secretary on time. This report must balance in number of societies with the last Statistical Report. If societies have merged or disorganized this fact should be reported.

What is the Thank Offering Junior Honor Roll?

Roll of Societies giving a Thank Offering averaging one dollar or more per member.

Who fills out report blanks?

Thank Offering Secretary of Women's and Young Women's societies and Superintendents of Junior societies.

What are the duties of Presbyterial Thank Offering Secretary?

To stimulate interest in this work in each society within the presbyterial. To visit each society if possible. To write words of encouragement to the secretaries of the societies. To send out the report blanks promptly, after having written her name and address in proper spaces of blank . To get a report from each organization and report name of any society disorganized or merged within the year.

What is the greatest need of the Department?

For each woman and child in the United Presbyterian church to realize that every gift comes from God. He is blessing each bountifully and we should express our gratitude to Him by a love gift.

In all our planning may we be much in prayer. Without His blessing all our plans will be in vain. Prayer plus good methods, plus consecrated zeal will result in victory.

Life Members

SENIOR LIFE MEMBERS

$25.00 each.

From October 1, to November 2, 1931

22. Mrs. J. T. Wallace, Erie, Pa. By her daughter, Helen.
23. Marguerite M. McClellan, Olathe, Kansas. By Y. W. M. Societies of Wheeling Presbyterial.
24. Mrs. Mary Wilson Davis, Sheakleyville, Pa. By her husband.
25. Mrs. Della Wright, Kansas City, Mo.
26. Jessie Drake, Kansas City, Mo. By a friend.
27. Lida E. Renwick, New York City. By her sister, Mrs. Daisy Ferguson and her niece, Dorothy Towl.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO—"Do not be a mere STARTER—Be a FINISHER."

AIMS—1. Support the Special so that Egypt may have a share, too.
2. A Circle or a Y. W. society in every congregation.
3. Support each of the Seven Departments.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Coie, Khartoum North, Sudan, $1,600. Total askings, $8,630.

YOUNG WOMEN'S SPECIAL WORK

The question comes,—"What is the Special for this year?" The answer is,—"Just the same as the past year." We are hoping that the full amount asked for the maintenance of the objects, or $8,630, may be realized. For two years there has been a shortage. Again may it be said that the hope to be able to assume support of some special object in Egypt has not been abandoned. But, until the work already undertaken is fully met and more, dreams cannot come true! When you are turning in your dollars, give a thought to Egypt's girls and those kerchiefs which many of you possess!

Have you noted the change in address of Miss Mary Coie of the Sudan? The William Little school at Wadi Halfa has been closed by the Mission and the field abandoned. Miss Coie is now located in the Girls' Boarding School at Khartum North, acting as hostess or perhaps housemother to the girls. You may think of her as still in school work.

The state of the finances the first of October since 1913 except the year of 1915 is as follows: $267, 261, ..., 380, 425, 263, 384, 448, 576, 694, 599, 858, 677, 958.75, 698, 626.50, 579.25, 453.60, 299.30. The figures tell the story. No other comment is necessary.

NEW YOUNG WOMEN'S SOCIETIES

Detroit Presbyterial—Detroit Military Avenue Rebecca Mission Circle. The sponsor is Mrs. Vernon Hall, 1837 Riverside Dr., Dearborn, Michigan.

Chicago Presbyterial—East Gary, Indiana, Y. W. M. S.—15 members. The president is Mrs. Elizabeth McCree, 804 Carolina St. Gary, Indiana.

We are sure that there are new organizations that have not yet been reported. Requests for organization literature have come in and it has been unofficially reported that new societies exist. Would all those societies formed since last April, not yet having noted the announcement of your organization in the Magazine, please send in particulars very soon?

A YOUNG WOMEN'S RALLY

Mrs. T. H. Newcomb of 337 Summer St., Buffalo, N. Y., gives some ideas of what subjects were discussed at the recent rally. This was part of the program of Caledonia Presbyterial at its fall meeting. The general subject was "The Program", this dealing with both the senior and Y. W. societies. Each feature was discussed separately, as Devotional, Prayer, Study, Roll Call, Social and Business. Methods for the use of the study books were also given. The use of maps in study periods—all of them—was urged. Many variations for programs were suggested. "There is plenty of material if we are willing to use more time in preparation. "The Devotional and Prayer periods were emphasized as *power* comes through prayer. The study of the Prayer Cycle was urged in order that one might know for whom to pray.

"With a knowledge of our fields, and missionaries, we will be more anxious to intercede for them."

ONE SOCIETY HAS A MEETING

Miss Sarah R. Davey, 1426 Sheffield St., N. S. Pittsburgh, sent in a short report of a recent meeting of the Y. W. M. C. of the 6th N. S. Church. It was an unique opportunity for the girls, the speaker being Dr. Yuk Yi Liang, a young woman physician, graduate of Hackett Medical School, Canton, China. She is now doing post-graduate work in Magee Hospital, Pittsburgh. We seldom hear in our society meetings from China and Japan as our denomination does no work in those fields.

As Mrs. Samuel of India stressed the value of mission work, schools included, so Dr. Liang spoke for her native land, giving due praise to the value of the school. She is a Christian and was educated in the mission school. Her upbringing was in a very strict Confucian home, one that magnified marriage rather than education. She chose education. Dr. Liang goes back to China fully equipped to enter the homes with not only the pill bottle but with the Gospel invitation as well.

An interesting part of the program was a display of wedding gowns which have been passed down from one generation to the next, these ranging in age from one hundred years to the present time.

There is an unusual Y. W. M. S. at our Tama Indian Reservation. It is composed of invalids or near-invalids. These girls are in school in the mornings. They go to bed at 12:30 and remain there until 3:30 then they go to school until 4:30. Then comes supper and—to bed at 7:30! Of course they are in a sanitorium. At their meetings, they are learning the Ten Commandments, the Shorter Catechism and hearing missionary stories. Do you think that well girls should be careless and indifferent about their society? If these afflicted girls do not show enthusiasm, would you wonder at it, their bodies being weak? Would you not be surprised if they were full of pep on any subject?

Would it not be a helpful exercise for you and a real benefit to these girls if at your society meetings you continued to make them an object for special prayer? They are "workers together" with the other Y. W. societies.

Remember Mrs. R. G. Smith, the wife of the missionary at Tama, in prayer, also, as she seeks to lead the girls to the truth.

"ORDERS"

This word is a very common, disciplinary term. You hear it in the home, in the school room, in the place of business, in the doctor's office, in the court room, on the road,—every place. The reason that it stands out so boldly is that there are always multitudes that cry out with the mere mention of the word. They prefer to walk in their own self-indulgent ways! Orders offend them!

But whether we like orders or not we are subject to them and can either defy them and suffer the consequences or accept them as safeguards to society.

The type of orders discussed in a short article was that received by a railroad conductor on a transcontinental train. A hold up in travel shows up to advantage or disadvantage the inconvenienced. It was in the desert, miles from habitation; sand, cactus and sagebrush furnished the scenery. Several of the passengers were exclaiming in a disgruntled fashion when one from New York City said:—"Oh, say, some of you are hard to please! Why, I came all the way from New York to look at this landscape. Wouldn't have missed it for anything! How disappointed we'd all have been if we'd had to go through here in the night!" This was another reaction to being compelled

to sit on the siding under a hot sun!

The conductor was besieged by whys and wherefores and finally, in answer to a weary woman with a fretful child, he admitted his lack of knowledge on the subject then added "But our orders were to wait here, and we will."

Why is the world at such a standstill today? Is it simply awaiting orders? Is the Church, also, thus detained? Are the incomes of thousands being held up subject to orders? We are in about the same position as the conductor,—we do not know why but with him we are convinced that we shall just have to wait!

While we are waiting we might meditate a bit. This check may have come because the rush spirit was making race horses of us. It may be that when there was plenty, many with sufficient or full purses were niggardly with God. What effect may we expect from empty purses? Will we give God what belongs to Him if we again come into plenty?

Perhaps too much has been laid up for self—for a rainy day perhaps—and not enough for God and others. God said—"Bring ye all the tithes into the storehouse". "Remember the Sabbath day to keep it holy." "Thou shalt have no other gods before me." "Honor thy father and thy mother." "Thou shalt not steal." "Thou shalt not covet." "Thou shalt not bear false witness against thy neighbor." All orders with the seal of deity on them!

Some one has said that there are at least two ways to accept orders: either to consider them as *barriers that obstruct our happiness and freedom or the plan for defining our rights and liberties,* keeping within which we may find blessing to compensate for any seeming loss we may have sustained in obeying orders.

The missionary society to be successful needs to work within certain lines or boundaries as diligence, faithfulness, unselfishness, the whole scheme being bounded by one distinct aim,—"For others."

"Orders are necessary in every sphere of life. How we react to them is important to growth of character."

Methods

The year book of the W. M. S. of the Brookline Boulevard church is beautiful in its cover of blue and gold, the material resembling suede leather. The monogram, the date and an open book complete the cover design.

The pages, some of which are appropriately decorated, contain full programs. The motto is: "Be ye doers and not hearers only." The Prayer Cycle has a definite place in nearly every program. In the devotional periods, prayer is the theme, some of the subjects being,—Acceptable prayer, thankful prayer, faithful prayer, intercessory prayer, world-wide prayer, directed prayer. Here is a prayer quotation:

"I know not by what methods rare,
But this I know, God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.
I know it cometh, soon or late;
Therefore we need to pray—and wait.
I know not if the blessing sought
Will come in just the way I thought,
I leave my prayers with Him alone
Whose will is wiser than my own."

Mrs. P. L. Smith, 1318 Berkshire Ave., So. Hills Branch, Pittsburgh, Pa. is chairman of the program committee.

The Mission Circle of the Oakmont, Pa. church just one year old has a dainty little program, blue tied with white ribbon. Four special groups, each with one of the fields of work as a name, seem to be responsible in a measure at least for two meetings apiece. Why our missionaries go as missionaries is to be discussed at one

meeting. Certain girls are responsible for special music. One meeting lists a recreational leader. Hand work is to be done at some meetings. A suggestion on one page relates to source material. Some members fail to prepare their parts because they do not know where to secure help. None in this society should fail in this respect. One of the society sponsors, Miss Ethel D. Ray, 404 Hulton Road, Oakmont, Pa. sent in the program.

The 1931-1932 program of the W. M. S. of Sewickley, Pa. church is varied in its topics of study. One subject is "An afternoon with natives."

Quotations heading the pages are carefully selected. For the day when a charitable organization is to be the topic of study is this line,—"Who is my neighbor? It is he, who far or near, has need of me." For Temperance and Reform Day, "My people are destroyed for lack of knowledge." For Thank Offering Day, "In everything give thanks."

This is a verse which is worth reading more than just once or twice:

"Some one has blended the plaster,
And some one has carried the stone;
Neither the man nor the Master
Ever has builded alone.
Making a roof from the weather,
Building a house for the King,
Only by working together
Have men accomplished a thing."

Mrs. R. B. Ivory, Osborne Lane, Sewickley, Pa., is chairman of the program committee.

The Dora B. Whitely Mission Circle, Canonsburg church, has sent in its new year book. It has honored Miss Whitely by placing on the front cover a fine likeness of this missionary. The answer to the question of what a successful meeting does is as follows: "It sends people away to—WORK, PRAY, GIVE—better than they did before."

The aim of the society is "To be the kind of young women today that will insure strong womanhood tomorrow." There is a motto, too:

"A daily gift, a daily prayer
That soon the world our Christ may share."

The September meeting has as its topic, "Rally Palaver". Some questions are raised such as, "What use is it to live ten years longer?" "What is the use of having an instrument that will send a message over the world if no one has a message worth sending?" "Are we getting better or just better off?'

"What makes the house a home?" is one roll call topic. Another evening is to have a "dissected story" in roll call.

"A living, loving Christian, true of tongue, honest of heart, pure of conduct, yet lovable in daily life—is the most unanswerable argument for Christianity," a good quotation. Also, "If it is not right, do not do it; if it is not true, do not say it."

Mrs. Fred W. Hartlieb, Houston, Pa., is chairman of the program committee.

The Ingram, Pa. Y. W. M. S. presents a very attractive program, too. Its challenging verse of introduction is,

"A million tasks await
Not far away but at every gate;
Let's cease our idle dreaming,
The morning star is gleaming."

The motto of the society is, "Thy will be done." The calendar of special days includes the Y. W. Rally, World Day of Prayer, Easter Sunrise prayermeeting.

Near the close of the book a clever cut appears, an unoccupied chair with this question underneath, "Will you occupy a chair at each meeting?" If you wish other facts, write Miss Mary Welch, 25 Mackin Ave., Ingram, Pa. who can put you in touch with the chairman of the program committee.

The 1st Buffalo Amicus Missionary society, Mrs. Thos. H. Newcomb, 337 Summer St., correspondent, has sent in its first regulation missionary program. The cover is *blue*, the ribbon tie being yellow or *gold*, the society's

colors. On the face of the cover is a drawing of the western hemisphere with part of Luke 2:47,48. On the back cover is a sketch of the eastern hemisphere with Matt. 28:19 below.

The motto of the society follows the idea of its name, Amicus, "A friend loveth at all times." An apt quotation is "Let us fail in *trying* to do something rather than sit still and *do nothing.*" The society's song of five stanzas occupies space early in the book, a challenge to *do* something for others.

Several verses or sayings are found. One is quite practical:

"Some pay when dues are due;
Some when overdue;
Some never do;
How do you?"

"Consistent giving keeps the soul from shrinking." For January is this thought:

"From your Last Year select the love
And kindly, friendly deeds;
Throw out the disappointments
And the burs and tangled weeds
And only keep the best that grew
For Next Year's garden seeds."

"So this is the wish I always wish,
The prayer I always pray;
Let my life help the other lives
It touches by the way."

"Up, for this is the day" is a stirring devotional theme, one of action. Mabel B. Fenner's verses on "Amicus" close the booklet except a blank page headed "Notes."

The First Church, N. S., Pittsburgh, Pa., is possibly the only one having both a Home and a Foreign W. M. S. The congregation celebrated its 100th anniversary in October. The Foreign society is nearly if not altogether as old as the congregation. The Home W. M. S. is considerably newer. The year book of the latter is at hand. It is very concise. The pages are note-book in arrangement, ranging in length from 2½ to 5½ inches. At the foot of each monthly program is the name of the month in bold type. No time need be wasted in finding what you desire. Home field topics are used along with the book, *God and the Census.*

Some of the choice quotations are as follows: "God has so ordered that men being in need of each other should learn to love each other and bear each other's burdens." "Our thanks should be as fervent for mercies received as our petitions for mercies sought." "There must not only be the *hearing* of His Word but the *working* of His Will." "If you would have God hear you when you pray, you must hear Him when He speaks." "The door to the Father's heart is always open. Pass in by prayer." "Your neighbor is the man who needs you." "Prayer will provide both *men* and *means* for the world wide harvest."

Mrs. Walker H. Francies, 32 Center Ave., N. S., Pittsburgh, Pa. is chairman of the program committee.

The Janet Nesbitt Circle of Sterling, Kansas is quite refreshing as to the color of the cover of its program, —almost emerald green. The picture of the one whose name the society has chosen to honor, Janet Nesbitt, is on the face of the front cover. That of the *prayer partner* as found in this particular book is Minnehaha Finney. Ten different missionaries are named in the devotional periods, one on each of ten programs, all special objects of prayer. This must be a praying society.

The July Magazine is to be the basis for an intelligence test! Could you pass? One roll call is to consist of answers to objections to missions.

A closing verse is:

"Ready to go, ready to wait,
Ready a gap to fill;
Ready for service small or great,
Ready to do His will."

Miss Zillah L. Hawthorne, 207 North 4th St., Sterling was the correspondent.

Mrs. J. J. McIlvaine, 645 School Ave., Indiana, Pa., chairman of the

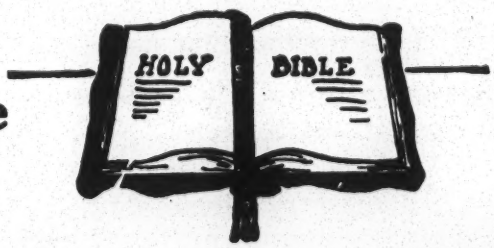
program committee, has sent in the 1st Indiana W. M. S. year book. It is a dainty book in its brown and white coloring, wren-like! It seems than even members of a missionary society need a little cautioning occasionally for on the very first page this question is raised:—"Why be an active member of a missionary society?" A six-part answer and the conclusion are appended. This society is comprised of sixteen groups, a certain mission field being assigned to two or more groups,—*just why* is not stated. There must be a reason.

The union meeting of the W. M. S., the Y. W. M. S., and the Juniors is a picnic. Sounds good does it not? Even here a program was given, the Juniors presenting it.

The decision of the judges may not settle for all time, the question debated, a feature of one meeting,—but no doubt many good arguments will be given in defense of foreign or home missions. Our own land has become so filled with so-called foreigners that it seems to be almost a foreign land, so home and foreign missions are likely soon to be one,—just *missions*.

Even the annual meeting of this society has its inspirational program, having the closing chapters of the book,—"Christ Comes to the Village", as its last number. The last topic presents this challenge:—"He holds us responsible for Egypt, India, Abyssinia (now Ethiopia) and the Sudan".

"A praying church will be a living church. A missionary church a conquering church."

Bible  Readings

461. Jer. 17:14.
462. Jer. 18.
463. Isa. 11:1.
464. Zech. 6:12.
465. Psa. 2:6,7.
466. Matt. 21:4,5.
467. Jer. 26:6.
468. 1 Cor. 1:31; Phil. 3:8.
469. Deut. 21:20,21.
470. Prov. 23:19-21.
471. In what portion of scripture are the thief, the covetous and the drunkard in one class?
472. What command did God give to Aaron and his sons after the deaths of Nadab and Abihu?
473. What does Paul have to say about drunkenness?
474. "The grass withereth, the flower fadeth, etc"—where found?
475. Showing special kindness, "a cup of cold water only, etc"—where found?
476. What king had his eyes put out by the conquering king and where prophesied?
477. What comforting promises did God give Judah ere his people were carried to Babylon?
478. Where recorded—"Without holiness no man shall see the Lord"?
479. With what washing can guilty sinners hope to be admitted to the Lord's presence?
480. What became of the man who ventured into the wedding improperly garbed?

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

This first item does not belong exclusively to the Foreign Department but as the Foreign Department generally speaking has more money on deposit in the Bank, it might be of interest to report that one of our depositories in Pittsburgh closed its doors October 20th. Fortunately for us our Treasurer has three or four depositories so the closing of one Bank, while it might inconvenience her for a time, does not cripple us entirely. We are confidently expecting not to lose a dollar but it will take time to go through the necessary red tape connected with National Banks before the depositors can get any payments. From our organization until the present time this is the first experience of the kind we have had and we are not worrying. We believe the Lord is able and that eventually the Bank will be able to pay its depositors in full. It might be that the closing of Banks would delay our remittances for new buildings but we confidently expect to send salaries and estimates as heretofore.

The majority of our missionaries who are home on furlough are out on deputational work with Dr. Taylor, going over territory assigned to the Foreign Board by the General Assembly. They expect to be through with their itinerary about the last of November. The reports we are receiving from their meetings are encouraging, the attendance is good and the people are interested. We are glad to have this work going on because the more information people have concerning the work, the more interested they will be; and the more interested they are, the more inclined they will be to contribute for the support of the foreign mission work.

EGYPT

Recent word from Miss Anna Y. Thompson of Egypt is a little more encouraging. She is still in the hospital and is advised by the doctors to remain there. Of course she has skilled care day and night, such as could not be given to anyone in a private home. She is as deeply interested as ever in seeing and talking with her Egyptian friends and occasionally writes a letter in her own hand.

A letter received this morning from Miss Margaret A. Smith lets us know that she is fairly comfortable. Her sister, Mrs. Edmiston, has a very cosy new home and Miss Smith has a large sunny room only a few steps from the bathroom; she is receiving every care that a loving sister can show her. Among those who have been to see her she mentions Dr. Lawrence who started the hospital in Tanta, Miss Gill—also a worker in Tanta, Miss Alda B. Atcheson who has been detained in California for some years on account of the health of her father, and Mrs. Seiver who is home from Egypt on furlough. These and others have cheered her by their presence. I understand that the Egyptians sometimes talk Arabic to each other for a little while and this pleases Miss Smith very much.

Miss Gudrun C. Estvad of Egypt arrived in America several weeks ago. One of her first stops was in Rochester, N. Y., where she spent a very delightful week. The pastor's wife gives a glowing account of her visit in their congregation. She proved a very interesting speaker so had made as high as three addresses in a day, part of the time. Upon arriving in Pittsburgh Miss Estvad visited the Foreign Secretary twice in her hospital room and also gave one afternoon over to playing her violin for our family in the Home for the Aged. She even went to the rooms of the more infirm and played the old familiar airs, much to their gratification. She was planning to visit a sister in Chicago and then go

on to her mother's home in Wisconsin.

INDIA

A letter from Miss Dora B. Whitely of the Pasrur Girls' Boarding School gives an interesting account of the Summer School they held for their fifteen teachers. The three subjects taught were Bible, English History, and Algebra. At the conclusion of the School, examinations were held. Everyone was so pleased with this School that it was proposed to make it an annual event. Mr. Clements' vesper messages were educational and inspirational and very much enjoyed by all who were privileged to hear them. Miss Whitely stated that they were then in the third week of school and had 140 boarders and the same number of day pupils as last year.

No later news or pictures than those presented in the November Magazine have been received from the Sialkot Memorial Hospital at this date (November 5) but we have every reason to believe that the work is going on nicely.

We are awaiting with great interest a report from the Annual Association meeting in Sialkot. The estimates for next year have been received but will not be acted upon until after January 1st because the amount of the Thank Offering received has a great deal to do with the amount of estimates that can be granted to any field. We are not expecting our Missions to ask for increases in this period of world-wide financial depression. We shall be grateful to the Master if He makes it possible that all Missions shall receive the same amount they had last year without considering any increases whatever because we will not borrow money or go in debt.

SUDAN

The latest word from the Sudan is that Miss Grove is located in the Girls' Boarding School at Khartum North and that Miss Mary Coie is to have charge of the household management of that School. Miss Una Coie is to go back to Omdurman. All others are to be located where they were last year except Miss Parks and Miss Pillow who will go to Cairo for language study.

The interest of the Missionary Societies in our institutions abroad still continues, as is evident from the following: The Verna Pillow Missionary Circle of Morgan Hill, California, sent a box for the Christmas party in Omdurman and also a box of books for Miss Martha Glass to use in her work in the Girls' Boarding School in Luxor, Egypt. The box intended for Omdurman contained 25 little dresses of cotton and silk, hosiery, shoes, underwear, writing materials and dark glasses. At the time this box was sent no one knew that Miss Pillow was to go down to Cairo to study in the University so the box has gone to Khartum North. But we feel sure the missionaries will know how to take care of it satisfactorily. We are very grateful to all the members of the Verna Pillow Missionary Circle for their thoughtful acts.

As far as known the health of the missionaries in all our fields is good unless otherwise mentioned.

ETHIOPIA

We have not yet heard of the arrival of J. Alvin Orr, Jr., M. D. at Addis Ababa but we know he will be eagerly welcomed at the George Memorial Hospital. In his last letter Dr. Pollock said they were turning patients away for lack of room. When you remember that every patient who enters one of our Mission hospitals has a Bible lesson every day, you will realize the importance of the evangelistic work these institutions are carrying on.

Our sympathy goes out to Mr. and Mrs. Henry whose loss was so great in a very destructive fire in Sayo some weeks ago. The courage with which they met this great distaster is very commendable. While they lost almost all their earthly possessions,

they had not lost their faith in the Master. We know He will make this providence one of the "all things that work together for good to them that love God."

PRAY

Pray that the Holy Spirit may accompany the deputational workers as they present the work in the various congregations or societies; that the health of the missionaries in the several groups may be precious in the Master's sight; that they may be preserved from accident and danger as they travel and may be returned to their homes thankful for the opportunity they have had of meeting with the people of the Church.

Thank the Lord for taking all our missionary parties in safety and for bringing them in peace and comfort to their desired haven.

Pray that the number of members of Missionary Societies and readers of the Magazine may be increased. Pray that the Holy Spirit may be poured out on all our congregations and that many souls may be brought to confess Jesus Christ as Saviour and Lord. Pray that the Board of Administration may have the presence and power of the Holy Spirit in all its meetings so that the work of the Kingdom may be advanced along all lines.

Pray that the financial depression may not be allowed to hinder the work of the Kingdom but that the Master may continue to sit over against the treasury and that His people, while they economize in every particular, may see to it that the full tithes are brought into His storehouses. Pray that the Thank Offering may be worthy of the Master in Whose name it is given and that the Board may have divine wisdom in disbursing it to all our fields at home and abroad.

Pray that the New Year upon which we shall so soon enter may be blessed in such fashion that the Church everywhere shall make great progress in telling the story of Jesus Christ at home and to the uttermost parts of the earth.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

BUSY DAYS AT FRENCHBURG

Recently we had occasion to make a trip to Stanton in the early morning. Preparing to depart from the farm at 5:00 a.m. we observed four boys coming from the Dormitory. No alarm was sounded, no father or mother had called, yet before it was light enough to see more than a few yards these boys were ready for the morning chores at the farm. At the same time we knew several girls were rising quietly and would be on the job preparing breakfast and going about morning tasks. The first month of school our fifty boarding pupils worked the equivalent of 422 eight-hour days. We think they deserve credit.

A three day clinic was held at the hospital in October. Fifty-four tonsil operations were performed, numerous other examinations and treatments given. All patients have made a rapid and safe recovery. Dr. Mitchell deserves high praise for her unceasing labors, as do the volunteer student nurses from our upper classes, who served faithfully many hours. The splendid services of Dr. Overstreet and Dr. Guerrant with their assistants make such a clinic possible. Dr. Riley and Miss Flock, the health staff of Menifee County worked hard.

SPIRITUAL FRUITS

The fall communion service was held on a recent Sabbath morning. A beautiful day outdoors, it was beau-

tiful also in the House of Worship and each communicant felt the privilege and the corresponding obligation. During the fall, five girls of High School and Junior High School age were received into the church by profession and baptism, one boy by profession and baptism, one woman by statement and reprofession and four adults by letter, including two teachers.

Students have shown a genuine interest in the religious services of the school and church, taking well their parts in the choirs, the young people's organizations, their classes and prayer groups and leading the school chapel exercises. It is most encouraging to find many students willing to read the Bible, and offer prayer, leading their fellow students and teachers in the daily chapel exercises. In the prayer groups nearly all the dormitory pupils are learning and practicing prayer, and times of real devotion and heartsearching must bring joy to the Heavenly Father.

CLOTHING NEEDED

As the nights grow colder and the leaves begin to fall, assuring us that winter is just around the corner the crowds at the clothes room increase each week. For the past three weeks over one hundred people have been waiting at 6:30 a.m. for the giving out of tickets for admission to the store. Some must wait until almost noon, then enter to find most and the best of the goods already taken by the more fortunate folk who were granted entrance earlier. It has always been a problem to handle the crowds, but we are finding this easier as time goes on. But now our problem is to have something to fill their needs. Our supply is running very low indeed . The greatest demand and need will be in the next two months, though our need will exist right on through the winter and until May. With a nationwide need existing, many of our friends are now finding calls very pressing and are not able to send as much as formerly, but if new friends and all those who do not have immediate use for discarded clothing to meet local needs will send to us, we will manage some way.

WHERE TO BUY CHRISTMAS GIFTS

As Christmas draws near we think of the large storeroom of baskets waiting to be sold. These are made during the winter months, and consequently most of our Christmas goods must be stocked almost a year in advance. We can fill several hundred orders. People will be sending gifts to their friends this year as in other years. The mountain baskets, stools and chairs make beautiful, useful and long lasting gifts, as well as bring something from the Kentucky mountains into the homes of friends. We are hoping that many will have handwork sent as their Christmas gifts.

THANKSGIVING

The thanksgiving season is at hand. We have much to be thankful for, in the health of our workers and pupils, in the general progress and prosperity of the work, in the hearts surrendered to Christ, in all the things whereby the Master is being glorified in His Kingdom work upon earth. Frenchburg special services include two thank offering services, one by Juniors and Intermediates, the other sponsored by the women's organization, together with the thanksgiving services of school and church.

Albert S. Work.

EZEL

A letter just received from Mr. Davis states that last Sabbath, October 29th, was "the occasion of my first anniversary here, a year that has passed more swiftly than any other in my life, and a year that has been filled with interesting and happy work. Through it all I know I have made many serious blunders and have failed to measure up to my task and opportunity. Were it not for the confidence placed in me by the members of the Board, for the

prayers continually ascending to God on behalf of the work and the workers, I know there would have been a very little measure of success.

"Yet in the face of unlimited possibilities in the work here, and a retrospective view, how insufficient my life seems to be. Going from early morning till late at night, little is accomplished that I had hoped to do. The lack of time to do personal work makes me shudder at times, for there are so many precious souls outside of Christ and we go on from day to day without being able to visit in their homes and invite them to be followers of Jesus Christ. But we go on with what time we have, and do the best we can."

Mr. Davis also says the financial situation is a great concern and there is dire need of second-hand clothing.

I am sure you will remember these workers with your prayers and also gifts. Christmas is drawing near, and there will be many families not receiving any gifts, unless they are received from our missionaries, and they must depend upon articles received from our missionary societies and individuals to have material for these numerous Christmas boxes.

The "Reporter", a monthly paper gives news of Frenchburg and Ezel Schools. The subscription price is fifty cents per year. This will keep you in constant touch with your mountain mission schools.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

The Young People had a helpful and inspiring meeting at Arlington, Alabama, October 9th to 11th. Representatives from the five Alabama stations were there. From the beginning the interest was most marked. As I listened to report after report—all so well expressed, and given with perfect ease, my mind went back to the first convention held. That was a trying time—faltering, embarrassed, often uncouth in appearance, the delegates with few exceptions stammered through their part on the program.

This whole effort from first to last would have been a credit to any assembly. I was very happy as I sat and listened. I thought of the eagerness of these young people to know, of the sacrifices their parents had made up and down the cotton and corn fields, that their children might have a chance. One mother at Miller's Ferry told me—"Miss Tillie, I can't tell Jesus nothin', I'll just show Him my hands" and as she held up her two calloused hands, tears came into my eyes. Back of it all are the faithful teachers, who refusing much larger salaries, have given years for the salvation of these underprivileged people. They have sown in tears, their heads are grey in this service: they have sacrificed much from a social viewpoint, but when you meet and talk with them they are smiling and happy because they are serving others.

One speaker, originally from Miller's Ferry, told of his efforts to help the children come to Sabbath School. He gathered 13 from the streets; the next week a canvass of the neighborhood resulted in 37 present the following Sabbath, and finally a church of wide-awake members was the result. Personal work accomplished this.

Dr. Johnson's address on "What We Must do as a Race" was full of fatherly counsel, urging that each one determine to do something useful—to be loyal and true to God, remembering the best and truest service, is to one's fellowmen.

Rev. W. G. Wilson delivered the Sabbath morning sermon, "Go home to thy friends and show how great things God hath done for thee." It

was full of good things and I wish that sermon could have been broadcast, so full it was of spiritual and uplifting truth that an occasional "Amen" came from the stirred hearts.

Rev. Cotton conducted the study of the Sabbath School lesson telling how the apostles had sung and rejoiced after scourgings, glad to suffer for His sake. Time does not permit to tell of all the good things of this conference.

(Mrs. C. H.) Tillie Johnson,

Mrs. Eva Adams, Superintendent of Jubilee Hospital, attended a conference in Durham in order to take a course which would help in her work as technician. There were 47 patients cared for last month—11 major and 17 minor operations. There are 2 tubercular cases receiving care at present. The Duke representative visited Jubilee lately and was much pleased with every thing he saw.

Mrs. C. H. Johnson has secured three new subscribers to *The Womens Missionary Magazine* since her return from the Everett convention; she has enthused the people over the idea of a Junior exhibit at the Columbus meeting in '32 and quite a number of articles are expected from the Colored Juniors for the Juniors in the foreign fields.

Miss Annie Lee Crawford a student in Knoxville College in 1929, took an advanced course in designing and dressmaking at Pratt Institute, nationally known Brooklyn school of Home Economics and allied subjects. Each young woman completing the course is required to design and make a dress to be entered in the Wanamaker Store Contest. Miss Crawford won the first prize last year.

Miss Josie Warren, the domestic science teacher at Henderson, fell on the stairway last month and sustained an injury to back and ankle. We were extremely sorry to hear of her accident and hope for her speedy recovery.

A letter from Rev. Mr. Wilson of Camden, advises that the attendance at the school is good, and everybody seems to be in good spirits. "You know our folks are naturally optimistic, and it takes more than a financial panic to dampen their spirits."

The Wilcox County fair was held, as usual, and we are pleased to note the "Blue Ribbon" was awarded to the Camden school for the best exhibit, from private schools. This is the second time the award has been given to Camden.

Mr. Peters of Prairie writes: "Students are late coming in, and only 92 are enrolled at present. The weather for gathering the crops has been ideal, and many are kept at home to help with this work. I fear we will not be able to raise our church budget this year, for when all debts are paid, most of the farmers will be in debt to their landlords. Yet we are not discouraged when we realize the people are earnestly trying to do their bit."

Work at Thyne Institute is progressing as usual, though the hard times are in evidence. In addition to the work of domestic science, Miss Osburn expects to give the advanced girls a small course in home nursing. At Prairie, also, lessons are given in Health and Hygiene.

Mrs. Tidball reports a busy time in the sewing room. Sixty-six girls are enrolled and it takes ingenuity to supply materials. If some society would send some new material and scraps, to be cut into quilt blocks, it would be conferring a great favor and supplying a great need.

Second-hand clothing for children and grown-ups was never more in demand nor more needed. The winter is coming, and warm clothing is necessary. Societies planning to send boxes or barrels cannot contribute to a more needy or more appreciative mission.

Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

Ding-Dong! Ding-Dong! Ding-Dong! Do you hear that bell? In the little Indian village of Simnasho there is a United Presbyterian Mission and that bell you heard was the call to worship, which rang out from its belfry on Sabbath Day, June the 28th. The little Mission, newly painted in white with green trimmings, lifts its spire "like an angel's forefinger pointing to heaven" and swings open its door so that "whosoever will, may come".

Come in to the service on that never-to-be-forgotten Sabbath, not at 11:00 a.m., but at 2:30 p.m., this hour being better for the service, because so many come such a distance. Some of the Indians come on horse-back, some in wagons and others in automobiles. They are from an extensive parish of about twenty by forty miles, over unimproved roads, as the visitors at that service can truthfully testify. In the winter these roads are impassable most of the time, except to saddle-horses.

Rev. W. A. Matthews, our missionary, rose in his pulpit and announced No. 141 of the Bible Songs Hymnal. The congregation consisting of many Indians, a man and his wife in the employ of the government, the excellent chauffer for the party from Portland to Simnasho, the organist, who is the pastor's able wife, and five members of the Women's Board (the other four of the party having gone to the Warm Springs Mission first), rose and sang:

"My heart was glad to hear the welcome sound,
The call to seek Jehovah's house of prayer;
Our feet are standing here on holy ground,
Within thy gates, thou city grand and fair."

The pastor then made a few remarks regarding the strangers at the service. He introduced the members of the Women's Board who in turn went to the pulpit and spoke of the different phases of the work of the W. G. M. S., of their pleasure in being at the service, and closed with prayer. These messages, except prayer, were all interpreted in the Indian language by a typical Indian boy, who stood on the platform beside the speaker. The Indian language with its soft, euphonious sounds was most pleasing to the ear, though unintelligible to the visitors.

Henry Stwyer, a Christian Indian, sitting in the front pew eagerly listened to every word, as the interpreter, his son Herbert, spoke them. Rev. Matthews called Henry "a brother in Christ" and asked him to lead in prayer. It was in his native tongue, and as with bowed heads we listened, not understanding a word, we knew that "the Hearer and Answerer of prayer" heard and understood the prayer of His own child.

How the Psalmist's words came to mind:

"Let every tongue and every tribe,
Give to the Lord due praise and sing".

Then all joined in singing:

"For I know whom I have believed,
And am persuaded that He is able,
To keep that which I've committed
Unto Him against that day".

Under Rev. Matthews this Indian had been led to "commit all to Him".

Greetings from this Christian Indian and from the Chief, Frank Quepahma, (Red Grizzly Bear), were interpreted to us by Herbert Stwyer. The members of the Board bring to the women of our beloved church this message from the Chief: "Tell the women of the United Presbyterian Church that we thank them for all that they have done for us in Simnasho, and tell them to pray for us that we may all learn to know Jesus Christ."

Then Rev. Matthews announced No. 214, "Love Lifted Me", stating

that only love would lift the Indians out of their present state of superstition and ignorance into the Light of the Gospel.

After the benediction the Women of the Board met the Chief and talked to the men, women and children.

SIMNASHO, OREGON

In a letter written September 28th, Rev. Matthews of Simnasho writes: "There is scarcely an Indian left in the Simnasho District. The government is doing considerable building down at Warm Springs and a number of our Indians are camped there, the men, of course, having found work. Many others are away fishing, picking apples or gathering potatoes, or doing anything they can get to do. Crops here have been a failure. The week before last I helped to move the threshing machine down Beaver Creek hill and across the river. We got the outfit to Charlie Hellon's place in time to thresh that evening. He had fourteen sacks of wheat and four sacks of oats. If he were to sell every pound of grain he threshed at the present market prices he would not receive more than fifteen or sixteen dollars. He is one of six Indians who has anything to thresh at all. There will be great poverty here this winter.

WARM SPRINGS, OREGON

Song Books Needed

The song books used in the Sabbath School at Warm Springs Mission are falling to pieces. They use Evangelistic Songs No. 2 and are in need of about sixty, for in addition to the Indian children there are many white children from the government families. Any Sabbath School that has an oversupply, or that is not using that kind any more, will greatly help by giving them to the Indian Mission Sabbath School.

TAMA, IOWA

After a strenuous summer's work Rev. R. G. Smith reports that his new school program is working successfully. There are two new teachers who have divided the first three grades between them. The school house nearest the Mission has been remodeled and now has two rooms instead of one. A nice little dining room has been made in the basement.

Fourteen children are attending public schools at Montour. Transportation, some of their clothing, a noon lunch, books, and stationery are furnished these children.

There are forty-six away in the government boarding schools, forty little ones in the Reservation school, and three more to enter as soon as they can pass their physical examination. This is the largest enrollment these Indians at Tama have ever had.

Rev. R. G. Smith received a letter from the Government in commendation of his work in sorting out and classifying these pupils so well and upon his whole school program. The women of the church also desire to thank Rev. Smith for his excellent work in behalf of these Indian children.

A WORD TO LITERATURE SECRETARIES

We wish to call your attention to the "Two in One" advertisement of the inside cover of this issue of the Magazine. Every United Presbyterian family should have both *The United Presbyterian* and *The Womens Missionary Magazine.*

Will you as Literature Secretaries please make an effort to introduce both these periodicals into new homes. Perhaps some one would like to send these as an all-the-year-round gift to friends; perhaps a society would like to make such a gift to a Shut-in.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br.
Pittsburgh, Pa.

DID YOU KNOW

That lynchings are not by any means obsolete in America? Major Robert R. Moton, president of Tuskegee Institute, reports that in the first six months of 1931 there were 5 lynchings, this being 4 less than the number, 9, for the same period in 1930. In 32 instances, the officers of the law prevented mobs from taking the law into their own hands, thus saving 55 persons.

That the United States is the Land of Movies having more motion picture houses than any other country of the world, according to the Department of Commerce? Throughout the world in 1930 there were estimated to be 62,365 theatres, with 28,454 in Europe, while America had 22,731, an increase of nine per cent over 1929. "The movies might have been the most tremendous force for righteousness ever released in this world, and the greatest agency known to life for the illumination of the mind of man, and the greatest mollifier of racial and religious animosities ever discovered, IF they had been owned and controlled by men whose main motive would have been to lift and enrich life, but, alas, they fell mainly into the hands of men without conscience and without sense of moral responsibility, and thus the movie houses of the world have achieved the notoriety which places them among the most contaminating and demoralizing agencies ever given the freedom of the streets and the schools and the homes." *United Presbyterian.*

That great educational bodies like the American Physical Educational Association, The National Education Association (Department of Superintendence), the World Federation of Education Associations and the American Federation of Teachers, all declare that the more modern courses in physical education and in the problems of present day citizenship are better education for civilians than military drill? Educational leaders also urge the need for more courses that help students to build and live in the new kind of world community outlined in the Kellogg Peace Pact. There is a growing movement against militarism in education, student and civic groups in more than forty colleges and city school systems having waged campaigns against military training during the last school year with a number of substantial gains. More than 10,000 students from 55 colleges presented a petition to Congress protesting against military compulsion. "This movement arises from a deepening religious, patriotic and civic conviction that military compulsion and the whole war-habit of mind are out of date, are dangerously retarding, are even imperilling human progress."

That there are twenty-six million reasons for abstinence? These reasons are the twenty-six million gasoline automobiles and trucks in the United States. An N. E. A. poster says, "The driver of an automobile is required to perform at one time at least five distinct and difficult operations. On the instantaneous and accurate performance of any or all of these operations may depend the lives of himself and others. The difference between life and death is but a fraction of a split second. No one who values human life should be willing to deaden the brain and the nerves with liquor and then to assume the responsibility for driving an automobile upon the public highway."

That Thomas Alva Edison said, "I still feel prohibition is the greatest experiment to benefit man? My observation is that its enforcement generally is at least sixty per cent and

is gaining, notwithstanding the impression through false propaganda that it is a lower per cent."

That of the $100 spent for shoes, $16.50 returns to wage earners engaged in the manufacture of that commodity, while of the $100 spent for liquor only $8.90 returns to wage earners in the liquor industry?

That it takes $77,000 of capital to keep 100 boot and shoe makers at work and that if you turn that same amount of money into the manufacture of liquor, it would give employment to only EIGHT persons, throwing ninety-two persons out of work?

That John F. Cuneen says, "As alcohol consumption increases per capita in the big industrial nations of the world, working men's wages go down, hours of labor increase, more women are forced to work and less wealth is produced per capita? The liquor traffic means less work for clothing, shoe and furniture workers. It means less work for producers and distributors of food supplies. It means less work for miners. It means less work for people who build houses and make and sell the material for them. It means less work for the railroad people who transport material and supplies of every kind."

That these pertinent questions were asked August A. Busch, president of Anheuser-Busch, Inc., whose recent statement undertook to defend legal "come-back" for alcoholic malt beverages, "Have you, Mr. Busch, asked the great railroads what daily patronage of the reopened beer bar they would recommend to their 2,000,000 engineers, train dispatchers, telegraphers, shopmen and employees; have you consulted the captains of industry as to what part of this $4,000,000,000 (to be spent for beer) they would like to have their 8,350,000 wage-earning employees contribute, day by day, to insure the successful re-establishment of yourself and the rest of your 1094 master brewers? Have you polled America's 9,000,000 farmers, husbandmen and foresters as to what proportion they will guarantee as their share of this beer-prosperity move? Have you asked such commonplace groups as 40,000,000 mothers, 40,000,000 young people, 800,000 teachers, 850,000 lawyers, judges and other public officials, 150,000 physicians, 149,000 nurses, 136,000 technical engineers and several million miscellaneous other workers as to the share they will contribute?"—Richard H. Scott, president Reo Motor Car Company.

That one of the rejoiners to the propaganda that the beer trade would produce business prosperity is, "If the beer trade contributes to prosperity, what is responsible for the state of affairs in Germany, which has been stimulated by the investment of billions of American money since the war, and nevertheless is in great distress? What is responsible for the fact that in Great Britain, where beer flows freely, millions of workers are dependent on private or public charity?"—*The Missionary Voice.*

OFFICERS OF THE ANNUAL CONVENTION OF THE W. G. M. S. TO BE HELD IN COLUMBUS, OHIO. JUNE, 1932

President: Mrs. E. M. Walrath, 4224 Rucker Ave., Everett, Wash.

First Vice President: Miss Kate Hill, Eldora, Ia.

Second Vice President: Mrs. John E. Bradford, Chicago, Ill.

Secretary: Miss Lillian M. Robertson, 31-75 29th Street, Long Island City, New York.

Treasurer: Mrs. J. B. Hill, 1531 Denniston Ave., Pittsburgh, Pa.

Local Committee. Xenia Presbyterial:

Chairman: Mrs. I. E. White, 370 Brevoort Road, Columbus, Ohio; Mrs. W. B. Shaw, 230 E. Oakland Ave., Columbus, Ohio; Mrs. Wm. Collins, 1968 Coventry Rd., Columbus, Ohio; Mrs. C. H. Seeger, 560 E. North Broadway, Columbus, Ohio; Mrs. R. A. Campbell, 566 Milford Road, Columbus, Ohio.

Advisory Committee: Mrs. Cecelia DiAngelos, 554 Belvedere Ave., Columbus, Ohio; Mrs. Carl J. Rankin, 89 E. Woodruff Ave., Columbus, Ohio; Mrs. Nell Graham, 100 E. Tompkins St., Columbus, Ohio; Mrs. M. E. Smith, 2658 Findlay St., Columbus, Ohio; Mrs. Edward Welch, Reynoldsburg, Ohio; Mrs. E. E. Evans, Reynoldsburg, Ohio.

Corporation Meeting of the Women's General Missionary Society

On the appointed day, July 7, at 10:15 a.m., the Corporation meeting was called to order in the Assembly Room, Publication Building, Pittsburgh, Pa. A quorum not being present, the meeting was postponed until Tuesday, July 21, at 10:15.

Mrs. J. French Kerr,
Secretary, *pro tem.*

On July 21, Mrs. Harriet S. Boobyer, first vice president, presiding, another attempt was made to hold the Corporation meeting, but the attendance still lacked two of making a quorum and the meeting was adjourned to reconvene at the same hour on Tuesday, September 15,

Jennie B. Wallace,
Recording Secretary.

After a preliminary service of prayer and praise at the hour of the regular Tuesday morning prayer-meeting, the Corporation meeting was called to order at 10:15 o'clock, September 15, by Mrs. J. D. Sands, president of the Board of Directors of the W. G. M. S. Minutes of the two attempts at holding a meeting on July 7 and July 21 were read and approved.

Delegates present were: from Allegheny presbytery, Mrs. D. T. McKeag, Miss Elizabeth Trimble; Chartiers, Mrs. H. L. Henderson; Monongahela, Mrs. R. M. Mitchell; Members of the Women's Board, Mrs. J. D. Sands, Mrs. J. B Hill, Mrs. Harriet S. Boobyer, Mrs. W. S. Cook, Miss Ida B Little, Mrs. W. R. McMunn, Mrs. O. H. Milligan, Miss Elizabeth Milligan, Mrs. Arthur B. McBride, Mrs. Ada Kerr Wilson, Miss Jennie B. Wallace; Missionary, Miss Evva P. Hartig, R. N. of India; Life Members, Miss Sarah J. Anderson, Mrs. J. S. Milholland, Mrs. I. H. Milliken, Mrs. R. McIntyre, Mrs. J. S. Mason, Miss Carrie M. Reed.

The following actions of the Convention were by vote confirmed:—Adoption of Annual Reports of secretaries as follows: Recording, Statistical, Financial, Parsonage, Literature, Foreign, Home, Freedmen's, American Indian, Thank Offering, Young Women's, Temperance and Reform, Junior, Prayer Group; Annual Reports of Treasurer, Womens Missionary Magazine (financial and general), Junior Missionary Magazine (financial and general), Annuities and Legacies, United Presbyterian Association of North America; Report of Recommendations Committee, after inserting the words, "the Junior Missionary Magazine" after "Womens Missionary Magazine"; Report of Credentials Committee; Report of Committee on Nominations; Report of Tellers, as follows: President, Mrs. E. M. Walrath, Everett, Washington; First Vice President, Miss Kate A. Hill, India; Second Vice President, Mrs. J. E. Bradford, Chicago; Secretary, Miss Lillian M. Robertson, New York City; Members of the Women's Board, Mrs. J. French Kerr, Mrs. Ada Kerr Wilson, Mrs. Arthur B. McBride, Miss Elizabeth Milligan, Miss Jennie B. Wallace; Magazine Committee, Mrs John P. White, Mrs. Fannie F. Moore.

The adoption of the Committee on Resolutions as a whole was confirmed, as was that of the Committee on Memorials which recommended that the Memorial from Westmoreland presbyterial proposing biennial or triennial conventions be not adopted.

The action of the convention, accepting the invitation of Xenia Presbyterial for the 1932 convention, the meeting to be held in Columbus, Ohio, was ratified by the Corporation.

Motions passed by the convention were re-adopted, as follows:—Motion by Mrs. Johnston Calhoun of Long

Beach, California, amending Article 3, Section 3 of the By-Laws of the Women's General Missionary Society by inserting the clause, "a delegate from the United Presbyterian Women's Association of the West" after the words "United Presbyterian Women's Association".

Motion by Mrs. John P. White that Committee on plans for celebration of the fiftieth anniversary of the organization of the W. G. M. S. be continued and be asked to give publicity to the matter month by month.

Motion by Mrs. J. B. Hill, that the Board of Directors of the Women's General Missionary Society be authorized to appoint a committee to confer with the General Assembly's Committee on Union with other Presbyterians with regard to the work of the Women's General Missionary Society, that it be safe-guarded. Motion by Mrs. J. B. Hill that the General Assembly be requested to hear the representative of the Women's Board when the Basis of Union is discussed, in order that the work of the women may be safe-guarded.

Motion that a committee be appointed, to report in 1932, on the advisability of a registration fee for the Annual Meeting.

Motion by Mrs. J. D. Sands, that the recommendation of the Women's Board be adopted, namely: that in order to be eligible for a pension a missionary must have served at least thirty years, and must have reached the age of seventy years and be in the service of the Women's Board at time of retirement.

On motion, the corporation elected as Local Committee to arrange for the 1932 convention those nominated by Xenia Presbyterial with Mrs. I. E. White as chairman. Mrs. E. M. Walrath's acceptance of the presidency, which was presented by the secretary, was received with pleasure.

After prayer by Mrs. J. B. Hill, the meeting adjourned.

Jennie B. Wallace,
Recording Secretary.

Tributes

MRS. M. T. MOSES

We the members of the missionary society of the 2nd United Presbyterian Church of Cleveland, Ohio, wish to pay a loving tribute to the memory of one of our faithful workers, Mrs. Jane Moses, wife of Mr. M. T. Moses, who entered into rest October 10, 1931.

Mrs. Moses is mourned by a large circle of friends. She was deeply interested in all the departments of our church work. She was a life member of the W. G. M. S. She was the delegate to the W. G. M. S. convention at Sterling, Kansas a few years ago. She was a faithful, loving and cheerful worker, ever alert in the work of the Kingdom.

Her efforts were given not from a sense of duty, but because of the love of her Saviour and her delight in being of service.

She lived a prayerful, humble life, being conspicuous only in the sincerity of her purpose and her devotion to duty in every relation of life. She has left a fragrant memory of whole-hearted service.

We express our heart-felt sympathy to the husband and children and commend them to Him Who said, "My grace is sufficient for thee". We cherish her memory and will endeavor to follow her example of godly living and faithful service.

This world is richer because of Mrs. Moses' life, her memory will be blest and heaven has been brought nearer to the women of the 2nd Church because one they loved has entered in. May we be enabled to think of her today as in "The Father's mansion waiting in another room."

Mrs. Tilton,
Mrs. Hubbell,
Mrs. Cleator.

MRS. LILLIAN LANPHERE

Whereas the God of the Universe in His infinite wisdom has removed from our midst an honored member, Mrs. Lillian Lanphere of Kirkwood, Ill. be it resolved that in her death we have lost a loved friend and a faithful co-worker in the Sabbath School, the Missionary Society, the church, and in other service to which her Master called her. She gave freely of her time, her talents, and her literary ability to advance the cause and kingdom of her Saviour, therefore we wish to pay this tribute of love and respect. We will mourn her loss and cherish her memory.

Anna McClymonds Missionary Society,
Bible Searchers' Class,
U. P. Church, Kirkwood, Ill.

Treasurer's Report for Months of July, August and September, 1931

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphan's Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Albany																	1.00		1.00
Allegheny	395.00	990.00	129.00	70.00	28.00	10.00	25.00	1.00	53.00					8.00	7.00		5.00		1721.00
Argyle			300.00																300.00
Arkansas Valley		218.00	26.00		24.00												1.05		269.05
Beaver Valley	65.00	408.00	44.00		21.00												192.00		730.00
Big Spring	2.00	67.00	12.00														5.25		86.25
Boston	7.00	200.00	10.00	6.00	10.00				5.00								15.45		253.45
Butler	108.00	146.50	85.00	11.00	50.00	32.00	10.00	22.00	25.00					10.00	6.00		6.90		512.40
Caledonia	5.00	91.00						25.00											121.00
Cedar Rapids	13.00	332.00	3.00	11.00	1.00		5.00						1.00						366.00
Chartiers	25.00	359.00	170.00	23.00	20.00	7.00	3.00	20.00	12.00	5.00	1.00	2.00	2.00	5.00	6.00		2.70		662.70
Chicago	41.00	103.00	44.00	15.00	22.00	3.00	10.00		11.00					1.00	2.00				252.00
Cleveland	30.00																		30.00
Colorado	43.00	277.00	35.50	10.00	8.00	1.00			1.00					1.00	1.00		3.00		380.50
Conemaugh	5.00	148.00	50.00		2.00			12.00		.90				2.40	2.00		6.30		228.60
Delaware	30.00		100.00					35.00											165.00
Des Moines		135.00																	135.00
Hudson	32.00	176.00	32.00			1.00	11.00		2.00	1.00				5.00	1.00		5.00		266.00
Idaho	33.00	12.00	7.00	4.00	4.00	1.00			3.00	2.00				22.00	1.00				89.00
Illinois Southern	20.00	162.00	25.00	15.00	5.00												.50		227.50
Kansas City	59.15	35.00	2.00	7.00	2.00										5.00		8.50	62.08	180.73
Keokuk	23.00	66.00	30.00	3.00	3.00	3.00	14.00	1.00	5.00					12.00	6.00		3.00		169.00
Lake	12.40																		12.40
Los Angeles	37.00		34.00	48.00	50.00		5.00							2.00	10.00				186.00
Mansfield	29.00	24.00	28.00	7.00	8.00				2.00	3.50				1.00	2.00		4.50		109.00
Monmouth	35.00	259.00	15.00	5.00	5.00	2.00	12.00		1.00		1.00			1.00			6.15		342.15
Monongahela	160.00	2930.00	495.00	65.00	200.00			30.00	20.00	65.00					50.00		1.50		4016.50
Nebraska	30.00	126.00	28.00		2.00														186.00
Ohio First	31.00	300.00	40.00	6.00	12.00	6.00				9.25				6.00					410.25
Oklahoma	75.00																		75.00
Oregon	1.00	105.60	5.00	4.00										1.00			1.50		118.10
Philadelphia	270.00	200.00	300.00	20.00	50.00	15.00			8.00						5.00		18.40		886.40
Rock Island	41.00		6.00	5.00	5.00	1.00		1.00	1.00		1.00	1.00	1.00		3.00				66.00
San Francisco	41.00	308.00	31.00	15.00	10.00	4.00			5.00					3.00	7.00		2.50		428.50
Steubenville																	1.30		1.30
Texas		32.00																	32.00
Vermont		14.50	5.00														2.55		22.05
Westmoreland	92.00	1124.00	113.00	54.00	49.00			27.00	6.00	12.00				20.00	4.00		14.00		1515.00
Wheeling	131.00	130.00	56.00		24.00			10.00	2.00	1.00							1.00		355.00
Xenia	45.00	550.00	15.00	10.00	5.00	18.00			12.00	4.00				6.00	10.00				675.00
Warm Spring Cong.	7.00		7.00	9.00	7.00														30.00
Avalon Cong.		400.00																	400.00
Boulevard S. S.		100.00																	100.00
Coraopolis Cong & S. S.		300.00																	300.00
Fourth Church, N. S.		133.33																	133.33
First Los Angeles Cong.		264.00																	264.00

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Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY BOOKS AND HELPS 1931—1932

Foreign—Senior

Christ Comes to the Village—Cloth, 75 cents; paper, 50 cents.

How to Use "Christ Comes to the Village." Price, 25 cents.

A Set of Six Posters—50 cents per set.

Teaching Pictures on Rural Life Around the World—A set of 8 pictures, 9 by 12 inches. 50 cents per set.

Foreign—Junior

Open Windows—By Mary Entwistle. A story study-book for girls and boys from 9 to 13 years. Price, 50 cents in paper.

How to Use—"Open Windows"—Price 15 cents.

Everyland Children Posters—(In colors) 25 cents per set of eight.

Foreign—Beginners

Matayi and Prayma—Candy and Love—Price 25 cents.

Home—Senior

At Work in the Home Land—Single copies, 35 cents. In quantities of 5 or more, 30 cents each. There is no suggestion for leaders. (Denominational.)

God and the Census—Cloth, $1.00; paper, 60 cents.

Leaders' Manual—Paper, 50 cents.

Home—Junior

The Uplift—Single copies, 50 cents. In quantities of 5 or more, 45 cents.

How to Use—"The Uplift"—15 cents.

Strips of Tickets for the class— 1 cent each, 10 cents per dozen.

Out in the Country—Paper, 75 cents. The **How to Use** is included in the book.

New Leaflets

Sacrificial Giving, 2 cents.

Reveries of a New Missionary, 3 cents.

My Friend, The Shulla Woman, 3 cents.

Bamba (reprint), 5 cents.

Sixteen Missionary Programs, (revised), 5 cents.

Women of the Bible (Devotional service), 2 cents.

People of India, 3 cents.

Purpose and Plan of the W. G. M. S., 1 cent for postage.

Little Neighbors of the World, 25 cents.

Suggestions to Literature Secretaries of Local Societies. Free for Postage.

For pageants and other leaflets, send for our Catalogue.

Maps

The maps of our Foreign Mission fields —Egypt, India, and the Sudan including Ethiopia—can now be secured for 35 cents each, or the three maps for $1.00. These maps have formerly been listed for $1.00 each.

Outline Map of the World—In paper, 30 cents each.

Picture Map of the World—A decorative map to be completed by the children. 50 cents each.

Missionary Map of the World—In six colors. Cloth, $3.75; paper, $2.00.

Prayer Cycle

Includes all the missionary work of the United Presbyterian Church.—10 cents each; $1.00 per dozen; $7.50 per 100.

WORLD DAY OF PRAYER FOR MISSIONS—February 12, 1932

"Hold Fast in Prayer".

The World Day of Prayer for Missions is observed annually by the Christian women of the world the first Friday in Lent. This winter it falls on February 12, 1932.

Most of the supplies for this service are now available at our headquarters, and the others will be in stock as soon as they are off the press. It would be of the greatest assistance to this department if those who expect to have a part in arranging for this **Day of Prayer** would order their supplies very soon. It is not too early to arrange for so important an event. We desire to have enough supplies for every need, but we cannot afford to have **left-overs**, as that means a total financial loss. Please let us have your full order, at least early in January.

Call to Prayer—Free. Order now and use with your Prayer Cycle.

Retreat—10 cents. Order for Local Committee and Leaders.

Seals—25 cents per 100. Use them on your letters from now until the **Day of Prayer.**

Programs—2 cents each; $2.00 per 100. Order sufficient for your possible audience.

N.B. Please note the increase in Programs per 100.

Posters—10 cents each. Order as many as will be needed in the churches participating. Tack them on the bulletin boards of your church. Get permission to place them in the windows of business houses as the time approaches. Keep the fact and the date of the service before the missionary organizations. Pray for the **Day** regularly.

NUER CUSTOMS AND FOLKLORE

By Miss Ray Huffman, R. N.—Price, $3.00 For particulars concerning this book, please see November Magazine.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....
Miss Helen Artman, 1920 .....Sialkot City
Miss Katherine Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Campbellpur
Miss Roma Beatty, 1909, Badomali, Sialkot District
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss N. Addaline Brandon, 1931 .....
Miss Frances E. Brown, 1928 .....Sargodha
Miss Theresa Brownlee, 1922 .....Sialkot City
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Jhelum
Miss Laurella G. Dickson, 1897 .....Sargodha
Miss Margaret Fehlman, 1913 .....Lyallpur
Miss Betsy Fleming, 1913 .....Pasrur
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....
Miss Eva M. Hewitt, 1930 .....Gujranwala
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Janette Howland, 1921 .....Jhelum
Dr. Reba C. Hunsberger, 1921 .....Sialkot City
Miss Flora Jameson, 1903 .....Jhelum
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1912 .....Pathankot
Miss Sara Jane Lamont, 1928 .....Gurdaspur
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1920 .....Sialkot
Miss Mary E. Logan, 1891 .....Rawalpindi
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss Jean Morrison, 1895 .....Rawalpindi
Miss Mary R. Martin, 1890 .....Shiekhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Margaret L. Murdoch, 1924 .....
Miss Marian T. Peterson, 1930 .....Gujranwala
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Laura Reynolds, 1924 .....
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Lyallpur
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargodha District
Miss Vivian L. Trimble, 1921 .....Gurdaspur
Miss Enda Ward, 1923 .....Sargodha South
Miss Helen V. Weede, 1928 .....Pasrur
Miss Georgia Wengert, 1920 .....Sangla Hill
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Gertrude E. Zink, 1920 .....Sangla Hill

Miss Evva P. Hartig, R. N., 1924 .....
c-o Cr. Anna McCall, Clapham Maternity
.....Hospital, London, England.

NOW IN THIS COUNTRY

Miss Hazel Bennett, 1908 .....
1657 Potomac Ave., S. H. Br. Pitts., Pa.
Miss Evelyn Cathcart, 1925 .....Marrisa, Ill.
Miss Henrietta Cowden, 1905, ...Quaker City, Ohio
Miss Kate A. Hill, 1896, ...Eldora, Iowa
Miss Maude M. Miller, 1925 .....
Electric Ave. and 6th St., Lewistown, Pa.
Dr. J. P. Simpson, 1902 .....Radford, Va.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 .....
.....606 Baltimore Ave., Waterloo, Iowa

EGYPT

Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Minia
Miss Lucia Dwight, 1919 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Eulalia D. Grether, 1929 .....Tanta
Miss Alice Grimes, 1924 .....Minia
Miss Rena Hogg, 1899 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Elizabeth Kelsey, 1928 .....Alexandria
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Ruth McCleery, 1931 .....Cairo
Miss Lillian McClelland, 1923 .....Cairo
Miss May E. McFarland, 1919 .....Cairo
Miss Carol E. McMillan, 1906, ...Tanta
Miss Helen J. Martin, 1915 .....Cairo
Miss E. Roxy Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Assiut
Miss Sara B. Meloy, 1923 .....Cairo
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Ruth M. Parks, 1930 .....Cairo
Miss Venna R. Patterson, 1924 .....Luxor
Miss Frances M. Patton, 1922 .....Mansoura
Miss E. Verna Pillow, 1930 .....
.....c-o American University, Cairo
Miss Estelle Robertson, 1922 .....Cairo
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Isabel Simpson, 1931 .....Cairo
Miss Nellie C. Smith, 1911 .....Benha
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Helen May Walker, 1930 .....Cairo
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Alexandria
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Beni Suef
Miss Margaret A. Work, 1924 .....Fayoum
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909, ...New Market, Iowa
Miss Gudrun C. Estvad, 1925, 9 Lathrop St.,
.....Madison, Wis.
Miss Alta G. French, 1925 .....Goldfield, Iowa
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Jeannette L. McCroy, 1926, Sterling, Kansas
Mrs. Rachel Tracy Selver, 1925, 133 S. Rex-
.....ford Drive, Beverly Hills, Calif.
Miss Jane C. Smith, R. N., 1922, ...
.....438 N. Market St., Ligonier, Pa.
Miss Margaret A. Smith, 1872 .....
10206 Inglewood Ave., Inglewood, Calif.
Miss M. Frances Tait, 1925, ...R. D. 5, Mercer, Pa.
Miss Ida B. Whiteside, 1913 .....
.....Salem Street, Greenwich, N. Y.

SUDAN

Miss Mary E. Cole, 1919, ...Khartum North
Miss Una Cole, 1918 .....Omdurman
Miss Esther Minta Ganter, 1928 ....Khartum North
Miss Elsie E. Grove, 1912, ...Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North

NOW IN THIS COUNTRY

Miss Marguerite M. McClellan, 1926, Olatha, Kans.

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929
.....Addis Ababa
Miss Viola M. Bayne, R. N., 1924 .....Gorel
Miss Isabel Blair, 1922 .....Sayo
Miss Mildred Kiemele, 1929 .....Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 .....Sayo
Mrs. Ruth L. Walker, 1923 .....Gorel
Miss Florence D. White, 1923 .....Addis Ababa

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., 1920 ....Reedsville, Pa.

OFFICERS OF UNITED PRESBYTERIAN WOMEN'S ASSOCIATION OF NORTH AMERICA

President: Mrs. H. C. Campbell, 340 S. Hiland Ave., Pittsburgh, Pa.

First Vice President: Mrs. W. H. Vincent, 3552 McClure Ave., N. S., Pittsburgh, Pa.

Second Vice President: Mrs. J. P. Cameron, Jr., 314 Lehigh Ave., Pittsburgh, Pa.

Recording Secretary: Mrs. John A. Wilson, 1007 Trenton, Ave., Wilkinsburg, Pa.

Corresponding Secretary: Mrs. R. L. Thompson, 7116 Brighton Road, Ben Avon, Pa.

Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissdale, Pa.

ORPHANS' HOME

Valencia, Butler County, Pa.

President: Mrs. Frank A. Gaut, Valencia, Pa.

Vice Presidents: Mrs. J. B. Graves, 1477 Dormont Ave., Pittsburgh, Pa.; Mrs. A. A. McLachlan, R. 7, Bellevue, Pa.

Corresponding Secretary: Miss Mary White, 1502 Boyle St., N. S., Pittsburgh, Pa.

Recording Secretary: Miss Clara J. Wilson, 150 N. Craig St., Pittsburgh, Pa.

Donation Secretary: Mrs. Annie E. Duff, 41 Maplewood Ave., Crafton, Pa.

COLUMBIA HOSPITAL

Penn and West Sts., Wilkinsburg, Pa.

President: Mrs. A. M. Scott, 528 Jones Ave., Braddock, Pa.

Vice Presidents: Miss Emma Mabon, 208 W. North Ave., N. S. Pittsburgh, Pa.; Mrs. W. A. Krebs, 19 Stowe St., Ingram, Pa.

Recording Secretary: Mrs. R. M. Douglass, 528 Hulton Rd., Oakmont, Pa.

Corresponding Secretary: Mrs. Ira Gribben, 5611 Fair Oaks St., Pittsburgh, Pa.

Donation Secretary: Mrs. Howard Stevenson, 84 Emily St., Crafton Station, Pittsburgh, Pa.

Financial Secretary: Mrs. D. W. McNaugher, 2301 Osgood St., N. S. Pittsburgh, Pa.

Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.

HOME FOR AGED PEOPLE

Penn and Trenton Avenues, Wilkinsburg, Pa.

President: Mrs. D. T. McKeag, 220 Belva St., Avalon, Pa.

President Emeritus: Mrs. S. B. Donaldson.

1st Vice Pres.: Mrs. C. O. Anderson, 6830 Thomas Blvd., E. E. Pittsburgh, Pa.

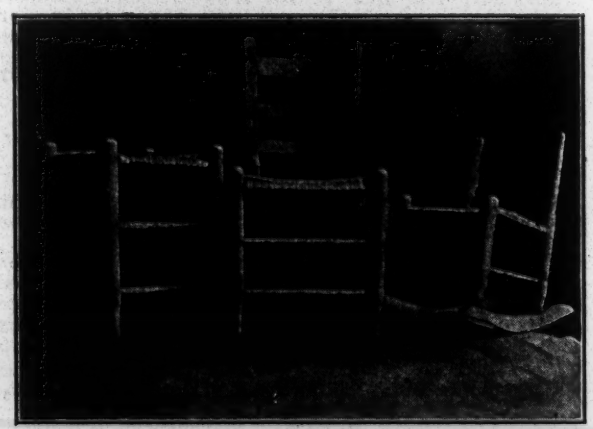
2nd Vice Pres.: Mrs. J. P. Camerson, 312 Lehi Ave., Pittsburgh, Pa.

Rec. Sec.: Mrs. Craig Smith, 3504 Shadeland Ave., N. S., Pittsburgh, Pa.

Cor. Sec.: Mrs. Frank Long, 2434 Perrysville Ave., N. S., Pittsburgh, Pa.

Donation Sec.: Mrs. Geo. F. Newell, 109 Biddle Ave., Wilkinsburg, Pa.

Financial Sec.: Miss Annetta M. Little, 1503 Dormont Ave., Dormont, Pittsburgh, Pa.



MOUNTAIN BASKETS

Handmade White Oak Mountain Baskets and Stools make beautiful, useful, lasting gifts. We recommend these:

TYPICAL MELON SHAPED BASKETS

No. 33—Suitable for Work Basket, etc. $1.50
No. 40—Larger, Market Baskets $1.75

THE SPECIAL SHROUT

No. 38—"Shrout", our most beautiful basket $1.75

STOOLS

No. 10s—Foot Stool, oak and hickory $1.50
No. 14s—14 inches high, oak or hickory ..$2.00

FOR CHILDREN

No. 10s—Small Children's Chair $1.50

All Prices Postpaid.

We have an Illustrated Circular.

PLACE CHRISTMAS ORDERS EARLY

FRENCHBURG SCHOOL

FRENCHBURG, KY.

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

JESUS DEPARTED THENCE INTO A PLACE APART.—Matt. 14:13

At the beginning of this New Year—1932, we hope and pray that it may be a really-and-truly Happy New Year to all of our readers! And that we may follow all through the year—Jesus, our Great Exemplar, who often resorted to prayer in quiet places:

Jesus withdrew with His disciples to the sea. Luke 9:18.

He departed into a desert place privately. Mark 6:32.

He went up into a mountain to pray. Matt. 14:23.

He needed rest, quiet and privacy during his busy days here on earth:

The multitude cometh together, so that they could not so much as eat bread. Mark 3:20.

For there were many coming and going, and they had no leisure so much as to eat. Mark 6:31.

How much more today in the midst of "comings and goings", the hurry and worry, physical and spiritual poverty, mental strain over troubles, crimes, and sins, and perplexing problems of the Home, Church, State and Nation, do we need to often "go apart with Him"—for strength, guidance, comfort and rest.
A young Missionary in Egypt expresses himself thus:

"People in America do not seem to have any time for meditation and thinking. To me there isn't anything more gracious than deliberation of the right sort."

We as mothers, wives, sisters, daughters, neighbors, teachers, missionaries and Christian workers need to be fortified, on this particular New Year's Day, to meet the temptations, duties, obligations and trials, as well as the joys and pleasures of this coming year:

"He'll see me through this journey's length,
For daily need give daily strength,
'Tis thus I fortify my heart,
And thus do fear and dread depart."

This "going apart" with Him means talking with God, or Prayer:

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. Matt. 6:6.

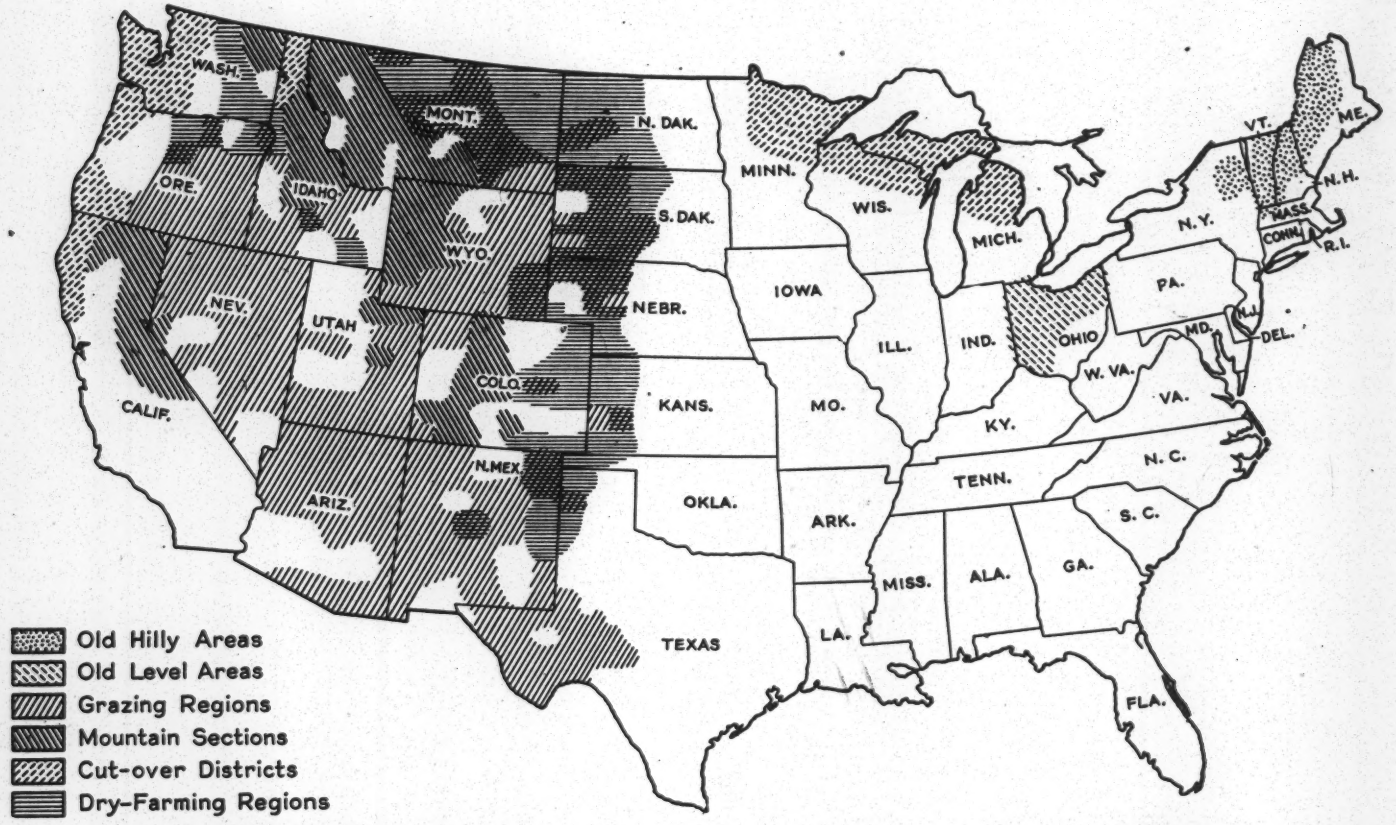
Either alone with God, or where "two or three" ask, nothing doubting, the result will be glorious. Ask great things of God. (Step out upon the promises.) He can do great things—like creating the Sun, Moon, and all the stars, just as easily as small things.

"We should keep our eyes ever turned forward to new hopes new attainments, new achievements." Each New Year should be a step in the mountain climb, lifting our feet a little higher into clearer air and heavenlier atmosphere.—J. R. Miller.

This "keeping of the quiet hour", this "going apart to pray", will mean holier lives; higher spiritual attainments; changed hearts and changed lives; strength to resist sin; a closer walk with God; a consecration of talents to God; many added to the Church of such as shall be saved; wonderful revivals in our church; and a submissive, unselfish spirit of self-sacrifice for His glory and honor.
"Renew a right spirit, O, God, within me." May this be the thought of our daily prayers through the year of 1932:

Gracious God, my heart renew,
O, make my spirit right and true;
Cast me not away from Thee,
Let Thy Spirit dwell in me.—Psalm 51:10,11.

Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.



IMPRESSIONISTIC MAP OF SIX KINDS OF TERRITORY WITH FEW CHURCH MEMBERS

Used in "Hinterlands of the Church" by Elizabeth R. Hooker.